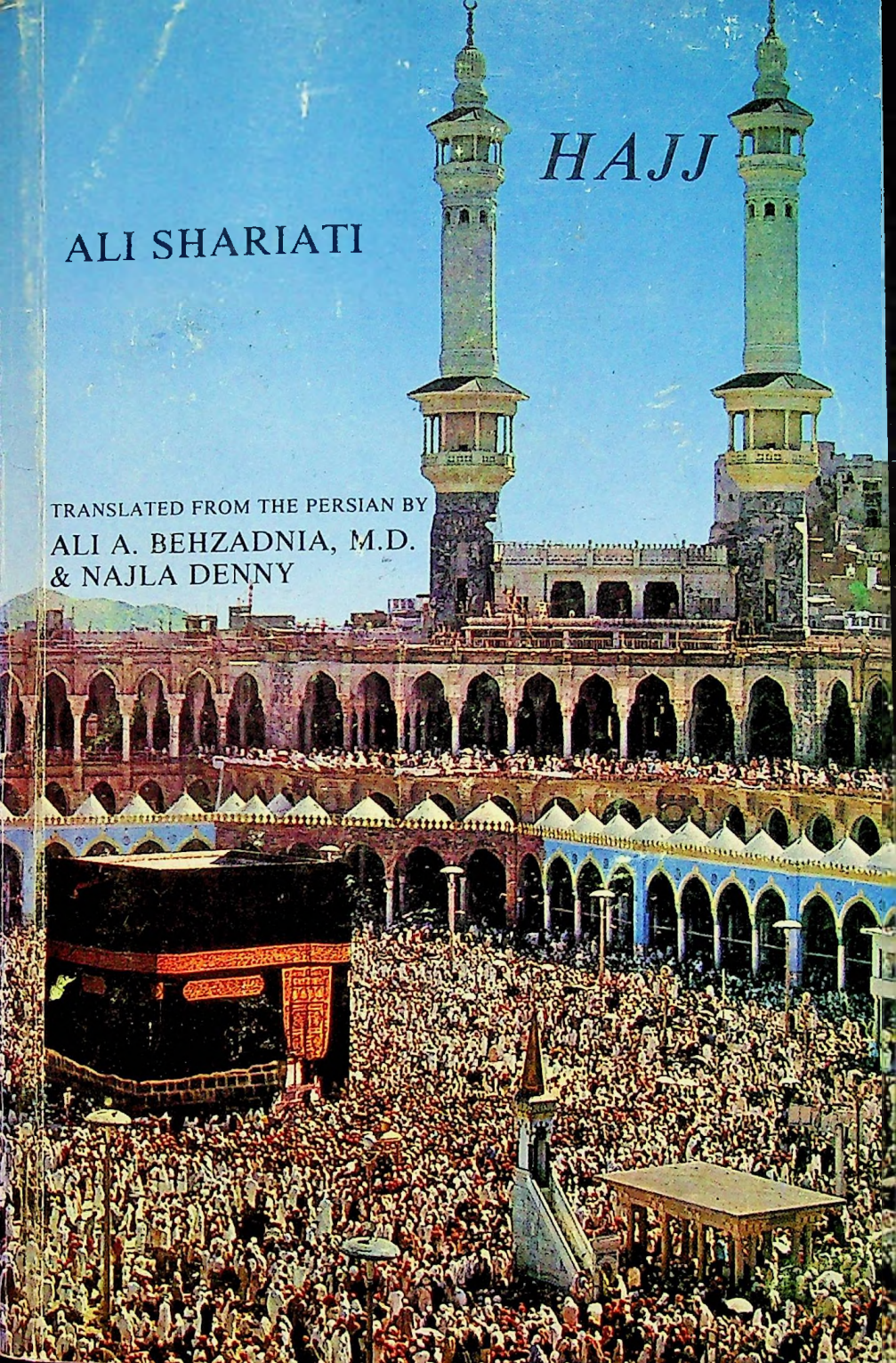
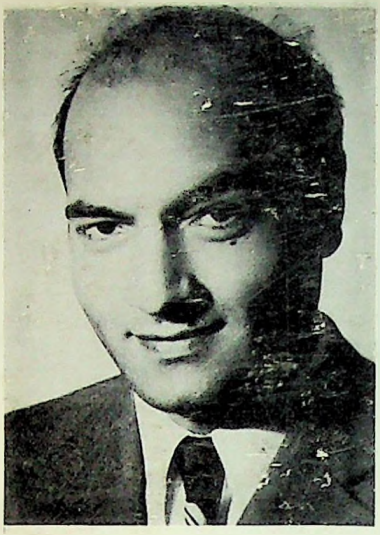
HAJJ

ALI SHARIATI

TRANSLATED FROM THE PERSIAN BY
ALI A. BEHZADNIA, M.D.
& NAJLA DENNY





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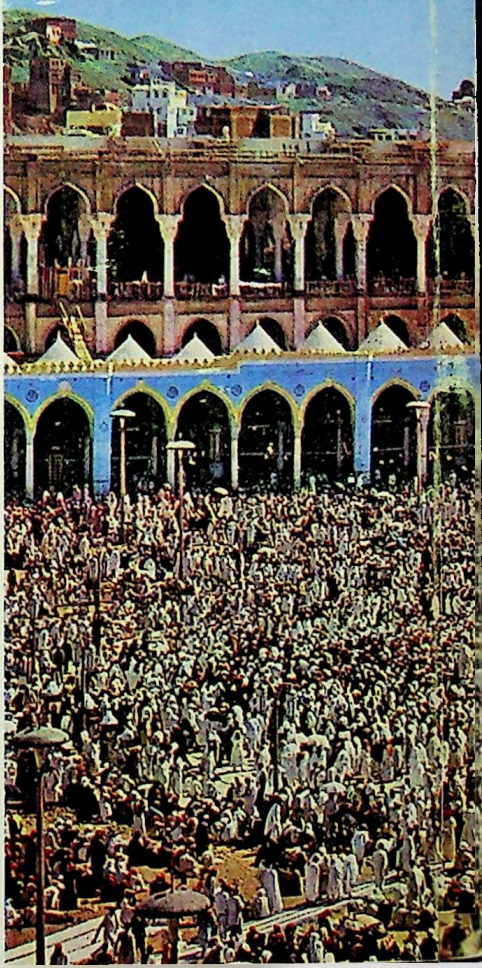
ISLAM/IDEOLOGY

DR. ALI SHARIATI

DOCTORATE OF SOCIOLOGY & ISLAMIC HISTORY FROM SORBONNE UNIVERSITY, FRANCE AND PROFESSOR OF MASH'HAD UNIVERSITY, IRAN



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ABOUT THE AUTHOR

Dr. Ali Shariati was born in Mazinan, a suburb of Mashad, Iran. He completed his elementary and high school in Mashad. In his years at the Teacher's Training College, he came into contact with youth who were from the lower economic strata of the society and tasted the poverty and hardship that existed.

At the age of eighteen, he started as a teacher and ever since had been a student as well as a teacher. After graduating from college in 1960, on a scholarship he pursued graduate studies in France. Dr. Shariati, an honor student, received his doctorate in sociology in 1964.

When he returned to Iran he was arrested at the border and imprisoned on the pretext that he had participated in political activities while studying in France. Released in 1965, he began teaching again at Mashad University. As a Muslim sociologist, he sought to explain the problems of Muslim societies in the light of Islamic principles - explaining them and discussing them with his students. Very soon, he gained popularity with the students and different social classes in Iran. For this reason, the regime felt obliged to discontinue his courses at the university.

Then he was transferred to Teheran. There, Dr. Shariati continued his very active and brilliant career. His lectures at Houssein-e-Ershad Religious Institute attracted not only six thousand students who registered in his summer classes, but also many thousands of people from different backgrounds who were fascinated by his teachings.

The first edition of his book ran over sixty thousand copies which were quickly sold-out, despite the obstructive interferences by the authorities in Iran. Faced with the outstanding success of Dr. Shariati's courses, the Iranian police surrounded Houssein-e-Ershad Institute, arrested many of his followers and thereby put an end to his activities. For the second time, he underwent an eighteen month prison term under extremely harsh conditions. Popular pressure and international protests obliged the Iranian regime to release Dr. Shariati on March 20, 1975. However, he remained under close surveillance by the security agents of Iran. This was no freedom at all since he could neither publish his thoughts nor contact his students. Under such stifling conditions, according to the teachings of the Quran and the Sunnah of the Prophet Mohammed (PBUH), he realized that he should migrate out of the country. Successful in his attempt, he went to England but was martyred three weeks later on June 19, 1977.

Dr. Shariati studied and experienced many philosophical, theological and social schools of thought with an Islamic view. One could say that he was a Muslim Muhajir who rose from the depth of the ocean of eastern mysticism, ascended to the heights of the formidable mountains of western social sciences, yet was not overwhelmed, and he returned to our midst with all the jewels of this fantastic voyage.

He was neither a reactionary fanatic who opposed anything that was new without any knowledge nor was he of the so-called westernized intellectuals who imitated the west without independent judgment.

Knowledgeable about the conditions and forces of his time, he began his Islamic revival with enlightenment of the masses, particularly the youth. He believed that if these elements of the society had true faith, they would totally dedicate themselves and become active and Mujahid elements who would give everything - including their lives - for their ideals.

Dr. Shariati constantly fought to create humanitarian values in the young generation, a generation whose values have been defaced with the help of the most scientific and technical methods. He

vigorously tried to re-introduce the Quran and Islamic history to the youth so that they may find their true selves in all their human dimensions and fight all the decadent societal forces.

Dr. Shariati wrote many books. Some of his works are listed at the end of this book. In all his writings, he tried to present a clear and genuine picture of Islam. He strongly believed that if the intellectual and new generation realized the truth of this faith, attempts toward social change would be successful.

More information about the author could be found in his book "On the Sociology of Islam" translated by Hamid Alger.

FOREWORD-BY THE TRANSLATORS

Efforts to translate this book began two and one half years ago. Its completion was delayed due to the difficulties in finding appropriate words for Dr. Shariati's unique and sophisticated language which conveys his important message. This translation is not the most perfect translation of the original text. However, the purpose is to transmit the author's views and understanding of Hajj and not to produce a literary replica of the original.

It is highly recommended that this book be completed in one reading and not in intervals so as to maintain continuity in one's train of thoughts. The essence of the book will be more easily projected and comprehended if this approach is used.

The Quranic verses and Hadith from the original text have been translated into English for the benefit of the reader. Marmaduke Pickthall's translation of the Quran is the source for translation of Quranic verses. Also, in some instances the author's opinions have been further explained by the translator in the form of footnotes.

Because of its universal message, this book will be appealing to all--Muslims or non-Muslims! Its subject matter deals with issues and teachings which relate to mankind. The contents will be useful to all in their pursuit to understand the concept of mankind as he/she "should be" in contrast to what he/she "is" today.

Ali Behzadnia & Najla Denny

PREFACE

BY THE AUTHOR

As a person who is "knowledgeable about religion" and whose field of study is "the history of religions", I reached the following conclusions as a result of my study and research of the historical evolution of each faith whereby I compared what the faiths were in the past and what they are now as well as a comparison in the differences between the "truth" and the "reality" of the faiths. My conclusion is not based on personal religious feelings nor prejudices:

> **If we study and evaluate the effectiveness of each religion in terms of the happiness and evolution of mankind, we will discover that there is no prophecy which is as advanced, powerful, and conscious as the prophecy of Mohammad (PBUH) (i.e. Islam and it's role in man's social progress, self-consciousness, movement, responsibility, human ambition and struggle for justice; Islam's realism and naturalness, creativity, adaptability with scientific and financial progress and orientation toward civilization and the community). Contemporaneously, we will discover that there is no prophecy which has deteriorated and been transformed into a completely different representation as much as the prophecy of Mohammad (PBUH)!**

It seems that some power composed of all physical facilities as well as knowledgeable advisors, openly or secretly has hired a group of the most educated and intelligent philosophers of history, social scientists, sociologists, social psychologists, politicians, human scientists, theologists, orientalists, experts in Islamic studies,

Quranic interpreters and people who are familiar with Islamic literature, the social relations of Muslims, the traditions of Muslims, the personalities of Muslims, the weaknesses and strengths of Muslims, the interests of Muslims, the socio-economic behavior of Muslims, the roles of special people...to completely change the Islamic doctrine through the pursuit of cautious and scientific research of Islam and Muslims!

As far as I know, from the practical and conceptual point of view, the most important pillars of the Islamic doctrine which motivate the Muslim nation and makes it's citizens conscious, free, honorable and socially responsible are:

TAWHEED (توحید), JIHAD (جهاد), and HAJJ (حج).

Unfortunately, the teaching of the concept of TAWHEED is limited only to elementary schools. Beyond that, it may be spoken of at the philosophical and theological discussions held by religious leaders; but such discussions are totally foreign and inapplicable to the lives of the people. In other words, only the existence and oneness of God are considered - not TAWHEED in it's real sense! As for the concept of JIHAD, it is absolutely forbidden and buried in the graveyard of history. The fundamental principle of JIHAD, "encouraging people to do good deeds and to avoid wrong deeds" (امر بمعروف و نهی عن المنکر), is only applied when blaming the friends instead of when correcting the wrongdoers. And lastly, HAJJ is viewed as the ugliest and most illogical action that Muslims perform yearly.

The enemies of Islam were successful in bringing about changes by implementing a unique policy. The "prayer book" was brought from the graveyard into the city while the Holy Quran was taken away from the citizens in the city and given to those at the graveyard who read for the souls of the dead. A similar approach was used in the theological schools (madresah مدرسه). The Holy Quran was seized from the hands of students who studied Islam and put away on the shelf; it was replaced by the book of principles (اصول) and philosophical discussions. So, it is obvious what the enemies can do to us when the Quran is absent from the lives of Muslims and not included in the curriculum of Muslim students!

Does the intellectual individual who feels a responsibility towards his people and a Muslim whose faith endows him with a responsibility or an intellectual Muslim who has this dual responsibility feel at ease by sitting passively? Does he think resorting to a western ideology will save his people and solve their problems?!? NO!!! Oh my intellectual friend and my Muslim brother -- either you feel a responsibility toward the people or toward Allah. It does not matter; we are in the same boat and are endowed with the same responsibility. In order to liberate ourselves and regain our honor, it is best to employ the same tactics that our enemy used. We must return to the path from which we were abducted! Therefore, we have to bring the Holy Quran from the graveyard back to the city and read it to those who are alive (not deceased)! We have to remove the Quran from the shelf, open it before the eyes of the students and let them study it. Since our enemies could not destroy the Quran, they closed it and left it in a corner to be respected as the HOLY BOOK! It is our duty to re-use it as a "book" - a "book to study" - as is designated by the name QURAN! (قرآن)

May we hope that one day the Quran will be accepted as the classic book of our Islamic school and used for our Islamic teachings! May we hope to see the day when Quranic study will be required in order to qualify for a degree in Ijtihad (1) (اجتهاد)!

If we return to the Quran and make it part of our lives, we will realize the essence of Tawheed. If we consider the Quran as the structure of our system, we will realize the creativity and efficacy of such duties as: Hajj (حَجّ), Jihad (2) (جِهاد), Imamat (3) (اِمامَتْ), Shahadat (4) (شهادَت) . . . and the meaning of our lives!!!!

Now let us look at one of these duties - Hajj - and search for its significance from a monotheistic point of view (تَوْحِيد). This book is a summary of my personal experience and understanding after

---

[1]Ijtihad: Exegesis of divine law on theological and legal matters.
[2]Jihad: Holy war
[3]Imamat: Leadership of the Islamic community
[4]Shahadat: Martyrdom

performing the Hajj three times and touring Mecca once. It is only the comments and interpretations of the rites by a humble servant of God. No Muslim has the right to view the rites on the basis of this writing since it is not a book on "religious jurisprudence" but rather a paper to make you think! I have attempted to interpret the ceremonies as a Muslim Hājj (حاج) who is entitled to talk about the Hajj when he returns home. I can discuss my views with others; this has been a "tradition" too. Every year the minority who were able to participate in the Hajj will share their views with the majority who did not have this opportunity. If there was a responsible leadership who demonstrated as much interest in teaching more than a million Muslims from various parts of the world (ie. from the least developed villages and least trained natives) as they do in their meals, health, souvenirs and luxurious but ugly shows of aristocracy (which contradicts Hajj) and if they were only a bit concerned about realizing the meaning of the rites rather than being meticulously obsessed and prejudiced about performing the rites themselves- then the Hajj could have been a yearly course of practical and theoretical teachings of the Islamic doctrine given to more than a million Muslim representatives from all over the world! They could learn the purpose of the Hajj, the meaning of the prophecy, the importance of unity and the fate of the Muslim nation. With a reserve of knowledge and information they could return to their countries and their individual lives to teach their community. As a result, all his life a Hajj could remain a guide in the darkness of his society - like a glittering beam in the darkness!

Dr. Ali Shariati

INTRODUCTION

What has the experience of Hajj taught me? First one must ask -- what does Hajj mean? In essence, Hajj is man's evolution toward Allah (اللّٰه). It is a symbolic demonstration of the philosophy of Creation of Adam. To further illustrate this, it may be stated that the performance of Hajj is a simultaneous show of many things; it is a "show of creation", a "show of history", a "show of unity", a "show of the Islamic ideology" and a show of the Umma[1] (امّة).

The following conditions prevail in this "show". Allah (God) is the stage manager. The theme portrayed is the actions of the people involved. Adam, Ibrahim, Hajar, and Satan are the main characters. The scenes are Masjid-ul-Haram[2] (مسجداً لحرام), the Haram area (منطقة الحرم), Masa[3] (مسعى), Arafat[4] (عرفات), Mashar[5] (مشعر) and Mina[6] (منى). Important symbols are the Kaaba[7] (كعبة), Safa[8] (صفا), Marwa[9] (مروه), day, night,

---

[1]Umma: Nation. It refers to Mohammed's community or ideal Islamic society.

[2]Masjid-ul-Haram: The Sacred Mosque.

[3]Masa: The space between the two mountains of Safa and Marwa.

[4]Arafat: The "Mount of Recognition" situated twelve miles from Mecca.

[5]Mashar: The area between Arafat and Mina where the pilgrims stay overnight to pray and collect pebbles (bullets) to "shoot" at the idols in Mina on the following day.

[6]Mina: A sacred valley near Mecca where the symbolic idols are located.

[7]Kaaba: The cube-like building in the center of the mosque in Mecca.

[8,9]The two mountains near Kaaba in Mecca.

sunshine, sunset, idols and ritual of sacrifice. The clothing and make-up are Ihram[1] (إحرام), Halgh (حلق) and Taqseer[2] (تقصير). Lastly, the player of the roles in this "show" is only one; and that is YOU!

Regardless of whether you are a man or a woman, young or old, black or white, you are the main feature of the performance. The role of Adam, Ibrahim and Hajar in the confrontation between "Allah and Satan" is played by you. As a result, you, individually, are the hero of the "show".

Annually, Muslims from all over the world are encouraged to participate in this great "show" (Hajj). Everyone is considered equal. No discrimination on the basis of race, sex, or social status is made. In accordance to the teachings of Islam, ALL ARE ONE AND ONE IS ALL.

مَنْ اَحْيَا نَفْسًا " فَقَدْ اَحْيَى النَّاسَ جَمِيْعًا "
وَمَنْ قَتَلَ نَفْسًا " فَقَدْ قَتَلَ النَّاسَ جَمِيْعًا "

The one who restores somebody's life, has restored the life of all and the one who kills one, has killed all.

Yet the enemies of Islam continue to deliberately wage a campaign against Islam. They attack it by denying that Islam recognizes the human being as an individual endowed with special rights and values. In terms of the concept of Hajj, it is relegated to the status of a duty which has very little significance. As Imam Ali, the son of Kaaba says:

لُبُّ الْاِسْلَامِ هُوَ لُبُّ الْفَرْدِ وَ مَقْلُوبُهُ

---

[1] Ihram: The pilgrim's dress. Also, the state in which the pilgrim is in from the time he assumes the distinctive garb until he lays it aside.

[2] Halgh and Taqseer: Part of the ceremonies of Hajj--to cut a piece of hair or nail after Sa'y between Safa and Marwa.

As if Islam is a lamb fur-coat[1] that is put on inside out.

What have I personally learned from Hajj--me being so "little" and Hajj being so "great" in meaning? How far and what could I see from this experience? The following pages are the product of my humble efforts to answer these questions. My purpose is not to inform the reader what must be done during Hajj. This can be attained by referring to the book of rituals[2] (مناسك).
Instead, I want to share with you my perceptions of the significance of Hajj. They should help you to understand why it is incumbent upon Muslims to perform this duty, or at least motivate you to think about Hajj.

Dr. Ali Shariati

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[1]The fur-lining of a lamb's fur coat is used as a symbol of ugliness and the other side is used as a symbol of beauty and attraction.

[2]Manasik: The sacred rites and ceremonies performed at Hajj.

REJECTING AN EMPTY PHILOSOPHY

Life today (not life as it should be carried on) is an idle cyclical action--a movement with no goal! A meaningless pendular action starts with the day only to end at night and night starts only to disappear at dawn. In the meantime, man is busy watching the play of these black and white "rats" who chew the strings of our life until we die.

Life (as we live it) is like a theater. Man watches these aimless nights and days. Indeed, what foolish play is conducted! When you are in need, you hope and struggle to overcome your needs. Yet once you achieve this, you view your past efforts humorously. What a senseless philosophy to live by!

Living on a day to day basis, the person lacks direction. His aim is only to live. What exists is a dead spirit in a living body. However, the Hajj experience alters this unhealthy condition!

Once you decide to perform Hajj and take the necessary steps, you are on the road to the actualization of Hajj. Before going to Hajj you reside in your home calm and reposed. Upon entering the state of mind for Hajj, you arise and move away from your routine environment.

Hajj is the antithesis of aimlessness. It is the rebellion against a damned fate guided by evilforces. The fulfillment of Hajj will enable you to escape from the complex network of puzzles. This revolutionary act will reveal to you the clear horizon and free way to migration to eternity toward the Almighty Allah.

Depart from your home, and visit "Allah's house" (بَيْتُ اللّٰه),

or the "house of the people" (بَيْتَ النَّاس)! You, whoever you are, you are a man, Adam's son, and a representative of Allah on earth! (خليفة الله) You are a relative of Allah (عِيَالُ اللّٰه النَّاسُ), Allah's trustee, His master of nature and a student of God. Allah taught you the names (عَلَّمَ الْاٰدَمَ الْاَسْمَاء). He made you from His spirit[1] (اِنَّ اللّٰه خَلَقَ الْاٰدَمَ عَلٰى صُوْرَتِه خَلَقَ الْاٰدَمَ عَلٰى صُوْرَتِ الرَّحْمٰن) and endowed you with special qualities. You were praised by Him;[2] His angels even prostrated to you. This earth and everything in it was made available to man. God became your "homemate", with you at all times and watching all of your actions. Are you living up to His expectations?

قَلْبُ الْمُؤْمِنِ عَرْشُ اللّٰه اَوْ عَرْشُ الرَّحْمٰن

Prophet (PBUH)

Allah is in the hearts of the believers

فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ

Quran XXIX: 3

Thus Allah knoweth those who are sincere, and knoweth those who feign

وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ

Quran LVII: 25

And that Allah may know him who helpeth Him and His messenger, though unseen.

---

[1]Prophet Mohammad (PBUH) said this in Asrar-ul-Hikam pp. 116-255

[2]Quran XXII: 14

فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ

So blessed be Allah, the best of creators!

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

Quran XVII: 7

LO! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Quran LXVII: 2

Who hath created life and death that He may try you, which of you is best in conduct; and he is the Mighty, the Forgiving,

With the passage of time and the influence of various forces of the social system which disregard human rights and duties, your character has been changed. The vicissitudes of life have affected you to the degree that you became alienated and neglectful. Originally, with Allah's spirit in your heart, you were supposed to shoulder the responsibility of being Allah's trustee on earth. You were granted time (عصر) as a means for fulfilling this task but you failed because the gift was used carelessly!

وَالْعَصْرِ ۝١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ

Quran CIII: 2-3

By the declining day, LO! man is in a state of loss,

This is what is called life! But realistically speaking what has been accomplished? What constructive contributions have you made? What have you gained? So many precious years have been lost, yet who are you?

Oh trustee and vicegerent of Allah on earth, you have turned to money, sex, greed, aggression, and dishonesty. You have regressed to the inferior status that you occupied before almighty Allah blew

His spirit into you (عَمَّا يَسْئَلُوْنَ). Where is the spirit of Allah now? Oh man, rise out of this decadent situation! Divorce yourself from this gradual death.

Leave your surroundings and go to the pure land. There you may face Almighty Allah under the inspiring sky of Mashar (مَشْعَرِالْحَرَام). The estrangement which you have experienced will be overcome. At last, you will find yourself!

REACHING TOWARD ALLAH

Hajj occurs during the highly respected month of Zul-Hijjah[1] (ذِى ٱلْحَجَّة). The land of Makkah (Mecca) is tranquil and peaceful. Instead of fear, hatred, and war, the desert is characterized by security and peace. An atmosphere for worship where people are free to face Almighty God is prevalent.

Do you not hear Ibrahim's command:

وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

Quran XXII: 27

> **And call upon the people for Hajj. They will come to you on their bare feet or riding any weak camel and they come to you from every far desert.**

You, oh Mud[2], search for and follow the spirit of Allah! Accept his invitation; leave your home in order to "see" Him. He is waiting for You!

Human existence is frivolous unless one's aim is to approach the spirit of Allah. Separate yourself from all those needs and greeds which distract you from Allah. Therefore, join the eternal human migration to Hajj. "See" Almighty Allah!

---

[1]Zul-Hijjah: The last month of the Islamic calendar.

[2]Man is created from mud (صلصال كالفخار) or clay (حمأ مسنون) and God's spirit which was inspired in man's heart. Without the spirit of God, man is not more than mud (Quran).

Before departing to perform Hajj, all of your debts should be paid. Your hates and angers toward relatives or friends must disappear. A will must be drawn. All of these gestures are an exercise in the preparation for death (which will overtake everyone some day). These acts guarantee your personal and financial clearance. The last moments of farewell and the future of man are symbolized.

Now you are free to join eternity. On the day of resurrection, when "you can do nothing" in Allah's court, where "your eyes, ears, and heart are the best witnesses of what you have done,"

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

Quran XVII: 36

You and every organ of your body are responsible for your deeds. While you are in this "house of correction" (دارالعمل) get ready for the "house of justice" (دارالحساب). Exercise death before you die--go to Hajj!

Hajj represents your return to Allah (الله), the absolute, who has no limitations and none is like Him. To return to Him signifies a definite movement toward perfection, goodness, beauty, power, knowledge, value, and facts. On your way toward the eternal, you will NEVER approach Allah. He is to guide you in the right direction and not to be your destination!

Islam is different from Sufism. A Sufi lives "in the name of Allah", and dies "for the sake of Allah". But, a Muslim strives to approach Almighty God

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah we belong and to Him is our return.

Quran II: 156 & XLII: 53

All affairs tend toward Allah.

إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

Our goal is not to "perish" (فناء), but to "bloom". This is done not "for Allah" but rather to bring us "toward Him". Allah is not so

far away from you; therefore, try to reach Him! Allah is closer to you than yourself!

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Quran L: 16

We are nearer to him than his jugular vein.

On the other hand, everyone beside Allah is too far to be reached!

Oh man, all the angels prostrated to you; yet, through the passage of time and societal influence you have changed greatly. You have not abided by your promise to worship none but Almighty Allah. Instead, you have become a slave to idols (طاغوت), some of which are man-made.

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

Quran LIV: 54

In an assembly of truth, in the presence of a sovereign omnipotent.

Your nature is characterized by loyalty to other individuals, self-devotion, cruelty, ignorance, a lack of direction, fearfulness, and greediness! This life has caused you to acquire animalistic traits. Now you are like a "wolf", "fox", "rat", or "sheep".[1]

Oh man, return to your origin. Go to Hajj and visit your best friend who created you as the best creature. He is waiting to see you! Leave the palaces of power, the treasures of wealth and the misleading temples. Dismember yourself from the flock of those animals whose shepherd is the wolf[2]. Join the flock at Miad (ميعاد) who is going to see the house of Allah (بيت الله) or the house of the people (بيت الناس).

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[1]Symbolic words: "wolf" for wilderness and oppression, "fox" for deception, "rat" for slyness and "sheep" for slavery.

[2]The writer is referring to most of today's societies where the rulers are the wild oppressors (wolves) and the people are treated worse than animals.

ENTERING MIQAT[1] AND BECOMING ONE

ميقات

The show begins at Miqat. At this point, the actor (mankind) must change his clothes. Why? Because one's attire covers the person as well as his character. In other words, an individual doesn't wear clothes, but rather, the clothes cover him! (كفن)

Clothes symbolize, pattern, preference, status, and distinction. They create superficial "borders" which cause "separation" between people. In most cases, "separation" between people, gives birth to "discrimination". Furthermore the concept of "I" not "we" emerges! "I" is used in the context of my race, my class, my clan, my group, my position, my family, my values, and not "I" as a human being.

So many "borders" have been created in our lives. The descendants of Cain (قابيل)[2], the executioners and the cruels split Adam's family and mankind's unity into many parts and factions. What resulted were the following relationships:

> **master and servant, oppressor and oppressed, colonialist and colonialized, exploiter and exploited, strong and weak, rich and poor, nourished and malnurished, honored and dishonored, happy and unhappy, noble persons and lay persons, civilized and uncivilized, Eastern and Western, Arab and Ajam[3] and etc.**

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[1]Miqat or Zu-halifah: 8 miles south of Medina near ABAR ALI, the water-wells which were dug by Imam Ali. The prophet Mohammed (PBUH) started his Hajj from there.

[2]Cain (قابيل) is used to represent the oppressor and Abel (هابيل) is used to represent the oppressed.

[3]Ajam: Persians or non-Arabs.

Humanity is divided into races, nations, classes, subclasses, groups, and families. Each one has its own distinct status and values, names and honors. And for what? All this just to show "ones-self" but under so much "make-up"!

Now take off your clothes. Leave them at Miqat. Wear the Kafan[1] (كَفَن) which consists of plain white material. You will be dressed like everyone else. See the uniformity appear! Be a particle and join the mass; as a drop, enter the ocean.

" نه کسی باش که بمیعاد آمده ای ،
خسی شو که بمیقات آمده ای ،
وجودی شو که عدم خویش را احساس میکند
ویا عدمی که وجود خویش را ... ! "

Don't be proud, you are not here to see somebody, but be humble. You will be seeing Allah (اللّٰه). Be the one who realizes his mortality or a mortal who feels his existence.

At Miqat (مِيقَات), regardless of your race or tribe, you must doff all the covers you wore in your daily life as:

—a wolf (symbolizing fierceness and oppression),
—a rat (symbolizing slyness),
—a fox (symbolizing craftiness),
—or a sheep (symbolizing slavery).

Leave all these in Miqat and assume your original shape as a "man" - just one "Adam" as you will be at the end, as one "dead"!

Wrap yourself in two pieces of cloth. One covers your shoulders and the other goes around your waist. No special style or material is used. It is made of very plain and simple fabric. Everyone is wearing the same outfit (Ihram). No distinctions in appearance are visible.

The caravans from all over the world which are traveling to Hajj

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[1]Kafan: The shroud for the dead.

will congregate at Miqat. They will meet at the same time and at the same place!

On his way to Allah, man is not just "to be" but he is "to become" what he should be!

وَ إِلَى اللهِ الْمَصِيرُ

Quran XXIV: 42

And unto Allah is the journeying.

How wonderful! Everything is moving - evolution, death and life, life and death, contradiction, change, and direction.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Quran XXVIII: 88

Everything will perish save His countenance.

And Allah is the "absolute" - being, perfect, and eternal!

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Quran LV: 29

Everyday He exerciseth (universal) power.

Hajj is also a movement. Man decides to return toward Allah. All of his egos and selfish tendencies are buried at Miqat (Zu-halifa). He witnesses his own dead body and visits his own grave. Man is reminded of the final goal of his life. He experiences death at Miqat and resurrection afterwhich he must continue his mission in the desert between Miqat and Miad. (ميعاد)

The scene is like the day of judgment. From one horizon to the other, a "flood of whites" appears. All the people are wearing the Kafan (كفن). No one can be recognized. The bodies were left in Miqat and the souls are motivated here. Names, races, nor social status make a difference in this great combination. An atmosphere of genuine unity prevails. It is a human show of Allah's unity.

Fear and pleasure, excitement and charm, perplexity and rapture all appear as minute particles in a magnetic field. Allah is in its center (qibla[1] قبله)! Only man shows himself. He is situated in one

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[1]Qibla: The direction which Muslims face when praying (toward Kaaba).

direction which is toward Allah. In this desert all the nations and groups merge into one tribe. They face one Kaaba.

Once you remove your clothes and all the signs which distinguish "you" as an individual, you may enter into the heart of the crowd. In the state of Ihram[1], try to forget the things that remind you of your life.

Everyone "melts" himself and assumes a new form as a "mankind". The egos and individual traits are buried. The group becomes a "people" or an "Umma"[2]. All the I's have died in Miqat; what has evolved is "We".

By the time you leave Mina (منى) you should have integrated into the Umma. This is what Ibrahim did. You are also supposed to act like Ibrahim.

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Quran XVI: 120

Lo Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolators.

At last, one is all and all is one! Everyone is equal. The society of polytheism is converted into one of monotheism or Tawhid (توحيد). This is the Umma or the society which is onto the right path (صراط المستقيم). It should be a society which is perfect, active and led by Islamic leadership (Imamat).

Everyone performing Hajj has turned away from himself to face Allah. He has been endowed with the spirit of Allah. You have gone from an exile to the hereafter. You have been exposed to the absolute facts. You have overcome ignorance and oppression and

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[1]Ihram: Prohibiting. The pilgrims dress; also, the "state" in which the pilgrim is from the time he assumes this distinctive garb until he lays it aside.

[2]Umma: A community organized of the people. All intentioned, motivated and struggling toward a common goal.

have been enlightened by consciousness and justice. You have rejected polytheism and adopted monotheism. (توحید).

Previous to the performance of Hajj, the people neglected their human quality. They were alienated by power, wealth, family, land, and race. Their life was only in the context of mere "existence". Finally, the experience of Hajj allowed them to achieve self-discovery. Now they perceived each other collectively as "one", and individually as a "man" -- NOTHING ELSE!

DECLARING YOUR INTENTION

NIYAT[1] (نِيَّت)

Before entering Miqat, which is the beginning of a great change and revolution, you must declare your intention. What does this encompass? It is the intention of a "transferral" from your house to the house of people, from life to love, from the self to Allah, from slavery to freedom, from racial discrimination to equality, sincerity and truth, from being clothed to being naked, from a daily life to an eternal life and from selfishness and aimlessness to devotion and responsibility. In summary, it is a transferral into the state of "Ihram" (إِحْرَام).

Therefore, your intention must be strongly asserted. You will grow out of your "shell" as do the seeds of dates. Being extremely conscious, you must have faith in your heart. Enlighten your heart with the flame of love; "shine" and "shine". Forget all about yourself! In the past, your life was characterized by "negligence" and "ignorance". You were helpless in all aspects of existence. Even in the realm of your job, you became a slave, working either as a habit or by force! Now, shed this pattern of life! Become genuinely "conscious" of Almighty Allah, the people and yourself! Choose a new job, a new direction and a new "self"!

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[1]Niyat: The formula necessary to render an act of devotion acceptable.

PRAYING IN MIQAT

When at Miqat and ready to start the Hajj, you are aware of what must be done and why. In the Ihram attire you will perform the prayer of Ihram, presenting yourself to the Almighty Allah. Say -- Oh Allah, I No More worship the idols, and No More am I the slave of Nimrod[1].

Oh Allah, I am standing in front of you with the gesture of Ibrahim not as an oppressor (wolf), not as a cheater (fox), not as a hoarder(rat). Nay, I face you as a "man" wearing the same clothes that I will wear when I see you in the hereafter (كَفَن).

This means that you willingly and consciously want to obey Allah and become His slave. You will rebel against anyone and anything beside Allah. Your readiness to exercise necessary duties is expressed. Such a position is not different from the regular prayer, but at this time it is like a more intimate talk to Allah. It is as if Allah's presence can be felt.

Say: "Oh the most gracious and the most merciful, whose glory and mercy go beyond the limits of friends and enemies, the righteous and the sinful, the believers and non-believers...Oh Allah, I worship you since you are the only one who deserves to be worshipped. I choose no master, but you, the master and owner of the day of judgment". Quran I: 2, 3, 4.

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[1]Nimrod: The son of Canaan (Kan'an) and not as stated in Genesis X. 8, the son of Cush. See Quran II: 260 and XXI: 68 & 69. Also, see Dictionary of Islam -- pp. 433-34.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ اَلرَّحْمٰنِ الرَّحِيْمِ
مٰلِكِ يَوْمِ الدِّيْنِ

Thee (alone) we worship; thee (alone) we ask for help" Quran I: 5.

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ

Oh our only love, Oh our only help! See how we are lost by our ignorance! See how we are misled by the oppressors! See how we are limited by our weakness! Quran I: 6

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Show us the Straight Path -- the path of truth, consciousness, fact, beauty, perfection, love, and goodness. Quran I: 7

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

The path of those whom thou hast favored, Not (the the path) of those who earn thine anger nor of those who go astray.

At Miqat in the white dress of the hereafter, each bow (رُكُوْع) denies and asks forgiveness for the wrong deeds which were motivated by fear and greed. They were committed during your life. Each prostration (سَجْدَة) asks forgiveness for those which were done in the Courts of Powers.

The prayer at Miqat is a promise to Allah that there will be no prostration nor bowing to anyone other than Him!

" اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ،
اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ ،
اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ "

Peace be upon you Oh Mohammad, His slave and Messenger
Peace by upon you and those obedients of Allah and the good doers.
Peace be upon you....

All these are phrases which refer to the "near . . . not the far".

Allah, Ibrahim, Mohammad, people, heaven, the hereafter, salvation, freedom, love and etc. are all present at Miqat. Dressed in the colorless clothes of Ihram, you experience a new birth -- a resurrection! No longer will Satan, who rejected Allah's command, cheat you. No longer will you feel like a stranger. Shameful and apologetic, you return to Allah. But now you are free and responsible!

AVOIDING CERTAIN ACTIONS

MOHARREMAT (محرّمات)

There are certain things which you are expected to avoid while in the state of Ihram. These include any sort of reminders of your business, position, social class, or race. In essence, all worldly matters belonging to the life before Miqat, are tabooed. The following is a list of specific actions which must not be undertaken:

—Do not look in a mirror in order not to see your image. Therefore, forget the "self" temporarily.
—Do not use nor smell perfume in order not to recall the enjoyable times of the past. You are now in an environment of spirituality. Therefore, smell love!
—Do not give orders to anyone. Therefore, exercise a sense of brotherhood!
—Do not harm animals or insects. Therefore, for a few days live as Jesus!
—Do not break or uproot plants. Therefore, kill the tendencies of aggression by being peaceful toward nature!
—Do not hunt. Therefore, be merciful to others!
—Do not indulge in love making and intercourse, therefore, be inspired by real love!
—Do not marry or participate in marriage ceremonies.
—Do not use make up. Therefore, see yourself as you are!
—Do not be dishonest, argumentative, curseful, (i.e. swear), or arrogant.
—Do not sew your Ihram. Therefore, evade self -- distinction!
—Do not carry weapons, but if it is necessary place it under your Ihram.
—Do not stay in the shade. Therefore, be exposed to the sun.

—Do not cover your head (males).
—Do not cover your face (females).
—Do not wear shoes or socks. Therefore, let your feet be bare!
—Do not use ornaments.
—Do not cut your hair.
—Do not clip your nails.
—Do not use creams.
—Do not allow blood to flow (example cut yourself).

Hajj has begun; hurry toward Allah! In the state of Ihram Say: (لَبَّيْكَ) Labbaika! "God has called upon you. You are here to answer His invitation and be completely obedient to Him."

" لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ ، اِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ
وَالْمُلْكَ ، لَا شَرِيكَ لَكَ ، لَبَّيْكَ .... "

Praise, blessings, and the Kingdom, are for you. There is none like you.

Denying the dishonest, exploitative, and despotic super-powers of the world, the people shout: "Labbaika, Allahomma Labbaika" (لَبَّيْكَ ، اَللّٰهُمَّ لَبَّيْكَ). Everyone, everywhere is addressing Almighty Allah! Imagine, Oh man, you are like an iron particle in a magnetic field! It is as if you are among a million white birds flying above the sky on your way to the Miraj[1] (مِعْرَاج).

You are approaching the Kaaba. The closer you get, the more excited you become. As if it were a wounded wild animal trying to escape from its cage, your heart beats against the wall of your chest. You feel as if your skin is too tight for you!

As the whole atmosphere is full of spirit of Allah, you cannot restrain your tears. The glory of Allah is felt in your heart under your skin, in your mind, in your senses, in the face of each rock and particle of sand, in the valley, in the desert and in the vague horizon.

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[1]Miraj: An "Ascent" -- Mohammad's (PBUH) journey to heaven, also called "Isra" (إِسْرَى) -- "The Nocturnal Journey".

You see nobody but Allah! He is the only one who "exists"; others are like waves and foam. He is the only truth; all beside Him are unreal!

در صحرا عشق باریده است،
چنانکه پای مرد بگلزار فرو شود،
پای تو بعشق فرو میرود.

While pursuing the different aspects of Hajj, you feel a digression away from yourself and a movement toward Allah. In a mood of excitement, you feel forced to move in one direction only. You have no right to turn back. The world appears as a beating heart. Allah is seen everywhere.

Next, you will enter the vicinity of Mecca. There is a sign designating the Haram Area (مَنطَقَةُ الحَرَم). You feel a sense of security as you arrive. No fighting, hunting, killing, or uprooting of plants is allowed in the Haram section. This regulation was set forth after the Prophet Mohammad (PBUH) conquered Mecca (in order to free the Kabba from the idols). Since then, the tradition has been enforced whereby certain acts are prohibited in the area.

Upon entering the vicinity of the Haram, the shouts of "Labbaik" will stop immediately. Silence prevails everywhere; it signifies your arrival. Here is the Host (Allah) and this is His house. Everyone is quiet but each person's heart is ignited with love!

The city of Mecca resembles a huge bowl encircled on all sides by mountains. Every valley, street and alley faces the floor of this great house. Kaaba is in the center. You will see a homogeneous crowd flooding downhill to the Masjid-ul-haram like a white river. Amidst all this, you will feel like a drop!

The closer you get to Kaaba, the more glories you experience. Upon descending down the hills (toward Kaaba) you get closer to Allah. It is only through humility and obedience that you can approach glory and dignity, finally reaching eminence. In other words, you do not search for Allah in the sky nor through metaphysics, but rather, the search is conducted on this earth. He can be seen in the depth of matter and even in the stones. Always

remember that to see Him you must be on the right path. Therefore, you must train yourself to see the right way! This "scene" refers to the fate of mankind. It symbolizes his descension deep into the earth (being buried) and his ascension toward Allah (rising for the hereafter).

Now you are still closer to Kaaba. The air is filled with silence, pensiveness and love. Each step you take with each moment endows you with more love and fear. The weight of Allah's presence seems to get heavier and heavier. Your eyes grow wider and wider and are focused on the Qibla (قبله). It becomes difficult to catch your breath. Your heart is filled with desires while your lips are full of silence. You wonder how weak shoulders and delicate heart membranes can endure the strain.

When descending the valley you may feel that you are going to collapse. But then, the Kaaba appears! The Kaaba, toward which Muslims face when praying, is the center of existence, faith, love and life. It is the direction in which the beds of patients in agony are placed. It is also the direction in which the dead are buried.

THE KAABA

Made of dark rough stones laid in a very simple manner with white chalk filling the fissures, the Kaaba is an empty cube -- nothing else. You cannot but shiver and wonder about what you see. Here...There is no one! There is nothing to view! An empty room (cube) is visible. Is that all?!! Is this the center of our faith, prayers, love, life and death?

Questions and doubts arise in your mind. Where am I? What is here? What you see is the antithesis of your visual imaginations of the Kaaba. You might have perceived it as an architectural beauty (like a palace) whose ceilings covered a spiritual silence. Another possible portrayal was that of a high tomb housing the grave of an important human being -- a hero, genius, imam or prophet! No -- instead it is an open square, an empty room. It reflects no architectural skill, beauty, art, inscription, nor quality; and no graves are found there. There is nothing and nobody there to whom you can direct your attention, feelings and memories.

You will realize that there is nothing and nobody there to disturb your thoughts and feelings about God. The Kaaba, which you want to fly over to come into contact with the "absolute" and "eternal", is the roof for your feelings. This is something you were unable to achieve in your world of fragmentation and relativity. You could only be philosophical, but now you can see the "absolute", the one who has no direction -- Allah! He is everywhere.

How good it is to see the Kabba empty! It reminds you that your presence is for the sake of performing Hajj. It is not your destination. Moreover, it is a guide to show the direction.

"کعبه آن سنگ بنائی است که ره گم نشود"

Kaaba is only a cornerstone, a sign to show the road.

Having decided to move toward eternity, you begin the Hajj. It is an eternal movement toward Allah not toward the Kaaba. The Kaaba is the beginning and not the end - when no more can be done. It is the place where Allah, Ibrahim, Mohammed and people will meet. You will be present there only if your mind is not preoccupied with self-centered thoughts. You must be one of the people! Everyone is dressed in special garments. Being Allah's chastity and family you are honored by him (النّاسُ عيالُ اللّه ، ناموسُ اللّه). He has more enthusiasm toward this family than anyone else. However, the Kaaba, His property and His house (بَيْتُ اللّه) is called the "house of people" (بَيْتُ النّاس).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Quran III: 96

Lo! The first sanctuary appointed for mankind was that at Bekka (Mecca), a blessed place, a guidance to the people.

You are not allowed to enter this sacred house if you are still self-attached, that is, thinking of yourself.

Mecca is called "Baite-Atiq" (بَيْتٌ عَتِيقٌ). Atiq represents being free! Mecca belongs to nobody. It is free from the reign of rulers and oppressors; therefore, no one controls it. Allah is the owner of Mecca while the people are its residents.

Under the provisions of (قَصْرٌ), the Muslim is allowed to shorten his prayers if traveling at least forty miles away from his home. But at Mecca, regardless of where you are from or how far you have traveled, your prayer is complete. It is your land, your community and you are safe. You are not a visitor, but you are at home.

Before coming to Mecca, you were a stranger, exiled in your own land. But now, you are invited to join Allah's family. Mankind, the dearest family of the world, is invited to this house. If you as an

individual are "self-centered", you will feel like a homeless stranger-lost with no shelter and no relatives. Therefore, shed the self-distinctive tendencies. You are now prepared to enter the house and join this family. You will be welcomed as a friend and close relative of Allah's family (عيال الله).

The Prophet Ibrahim (PBUH) who was the oldest and most rebellious man of history, may be visualized. Denying all the idols on earth, he greatly loved and obeyed Allah alone. With his own hands, he built the Kaaba. This structure symbolizes Allah in the world.

The building is very simple. Black rocks of "Ajoon"[1] (حجرون) are laid on top of each other. There is no design or decoration involved. Its name, Kaaba (كعبة), means a "cube" in terms of architectural design - but why a "cube"?

Why is it so simple lacking color and ornamentation? It is because Almighty Allah has no "shape", no color and none is similar to Him. No pattern or visualization of Allah that man imagines can represent Him. Being omnipotent and omnipresent, Allah is "absolute".

Although Kaaba has no direction (because of its cubic shape), by facing Kaaba when performing the prayers, you choose Allah's direction and face Him. Kaaba's absence of direction may seem difficult to comprehend. However, universality and absoluteness prevails. Having six sides, the appropriate structure is a cube! It encompasses all directions and simultaneously their sum symbolizes no direction! The original symbol of this is the Kaaba!

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ

Quran II: 115

Unto Allah belongs the east and west, and whither-so-ever you will be facing Allah.

When praying outside of Kaaba you must face it. Any structure except Kaaba directs north, south, east, west, up or down. Kaaba, an exception, is facing all directions while it is facing none. Truly a

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[1]Ajoon: Mountains near Mecca.

symbol of Allah, it has many directions yet it has no particular direction (كَعْبَه).

Toward the west of Kaaba there is a semi-circular short wall which faces Kaaba. It is called Ismail's Hajar (حِجرِ اِسمٰعیل). Hajar signifies lap or skirt. The semi-lunar wall resembles a skirt.

Sarah, the wife of Ibrahim had a black maid (Ethiopian) called Hajar[1]. She was extremely poor and humbled to the degree that Sarah did not object to her becoming a bed-mate of her husband, Ibrahim, in order to bear him a child. Here was a woman who was not honored enough to become a second wife to Ibrahim yet Allah connected the symbol of Hajar's skirt to His symbol, Kaaba (كَعْبَه).

The skirt of Hajar (هَاجَرْ) was the area in which Ismail was raised. The house of Hajar is there. Her grave is near the third column of Kaaba.

What a surprise since no one, not even prophets, is supposed to be buried in mosques but in this case, the house of a black maid is located next to Allah's house! Hajar, the mother of Ismail is buried there. Kaaba extends toward her grave. As a result, Allah's house is directed toward her skirt!

There is a narrow passage between the wall (حِجرِ اِسمٰعیل) (Hajar's skirt) and Kaaba. When circumambulating (طَوَافْ) around Kaaba, Allah commanded that you must go around the wall (not through the passage) otherwise your Hajj will not be accepted.

Those who believe in monotheism (تَوحِید) and those who have accepted Allah's invitation to go to Hajj must touch this skirt when circumambulating the Kaaba. The grave of a black African maid and a good mother (هَاجَرْ) is now a part of Kaaba; it will be circumambulated by man forever!

Allah, the Almighty, in His great and glorious Divinity is all alone by Himself. He needs nobody and nothing. Nevertheless,

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[1]Hâjar was a poor Ethiopian woman who was a maid of Ibrahim's first wife. Ibrahim married her when he was too old to have a child, but by the grace of Allah he did (Ibrahim).

among all His countless and eternal creatures, He has chosen one, mankind, the noblest of them (اَحسَنُ الخَالِقِيْن).

From among all humanity: a woman,
From among all women: a slave,
And from among all slaves: a black maid!

The weakest and most humiliated one of His creatures[1] was given a place at His side and a room in His house. He has come to her house and become her neighbor and roommate. So now, there are two, Allah and Hajar (هَاجَرْ), under the ceiling of this "house"!

IN THE ISLAMIC COMMUNITY, THE "UNKNOWN SOLDIER" IS SO ELECTED!

The rituals of Hajj are a memory of Hajar. The word Higrah (هِجْرَتْ) (migration) has its root in her name (هَاجَرْ) as does the word Mahajir (مُهَاجِر) (immigrant). "The ideal immigrant is the one who behaved like Hajar."

اَلْمُهَاجِرُ مَنْ طَارَ كَمُهَاجَرْ

Mohammad (PBUH)

Higrah (هِجْرَتْ) is what Hajar did. It is also a transition from savagery to becoming civilized and from Kofr (كُفْرْ) to Islam.

In Hajar-s mother language her name means "the city" (مَدِينَه). Even the name of this black Ethiopian slave is symbolic of civilization. Furthermore, any migration like hers is a move toward civilization!

Hajar's grave is in the midst of man's circumambulation of Kaaba. You, the mohajir (immigrant), who has divorced himself from everything and accepted Allah's invitation to go to Hajj, you will circumambulate Hajar's grave and the Kaaba of Allah simultaneously.

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[1]The author refers to the Prophet's migration or Hijrah which united various communities of different faiths. But later on, the Arabs revived Arab nationalism (which is a form of racism and also a denial of the concept of hejrat).

What is being said in these paragraphs? It is difficult to realize. But for those who think they live in freedom and defend humanism, the significance of these incidents transgresses the scope of their understanding!

CIRCUMAMBULATING (طواف)

Like a roaring river circling around a stone, Kaaba is surrounded by a crowd of highly excited people. It is like a sun in the center while the people are like stars traveling in their orbit of the solar system. Centrally positioned, the people move around it in a circular pattern. Kaaba symbolizes the constancy and eternity of Allah. The moving circle represents the continuous activity and transition of His creatures.

CONSTANCY + MOVEMENT + DISCIPLINE =
CIRCUMAMBULATING

This is an equation of the whole world. It is an example of a system based on the idea of monotheism (توحيد) which encompasses the orientation of a particle (man). Allah is the center of existence; He is the focus of this ephemeral world. In contrast, you are a moving particle changing your position from what you are to what you ought to be. Yet in all positions and during all times, maintain a constant distance with "Kaaba" or with Allah! The distance depends upon the path that you have chosen in this system.

You do not touch Kaaba nor do your stop there. Everyone encircles Kaaba collectively. The movement is as one unit, one group of people. There is no individual identification, that is, as being a man or woman, nor black or white! It is the transformation of one person into the totality of a "people". All of the "I's" join and become a "We", establishing the "Umma" (اُمّة) with the aim of approaching Allah.

Allah's way (سَبيل الله) is the way of the people. In other words, to approach Allah, you must first approach people. How is

this done? To achieve righteousness you should genuinely become involved in the problems of people, not as a monk who isolates himself in a monastery but by becoming actively involved in the "field". This includes practicing generosity, devotion, and self-denial, suffering in captivity and exile, enduring torture pains and facing various types of danger. This is how you are with the people and where you may approach Allah. The Prophet Mohammad (PBUH) said: "Every religion has its monastic way of life. In Islam, it is JIHAD (جهاد)"!

During Tawaf (circumambulating) you cannot enter the Kaaba nor stop anywhere around it. You must enter into and disappear from the crowd. You must be drawn into the roaring river of people who are circumambulating. This is how you will become a Hâjj (حاج). This is the collective invitation to whoever wants to come to this house. What can be seen? Kaaba is steadfast in the center while the white, roaring river goes around it. Everyone is dressed in one color and pattern. There is no distinction nor personal promotion; true totality and universality is demonstrated.

Outside of Kaaba each person has his own ways and rights. "Totality" is only a theoretical concept. "Humanity" is only an idea, a logical and theoretical concept. Away from Kaaba people are identified by their names, nationality or race, but at Kaaba these characteristics are replaced by the concept of totality and universality which serves to identify them. Therefore, it is "people" representing "mankind" who are making Tawaf!

If you remain in the state of self-centeredness, you are not really a part of the Tawaf circle. You will be like a visitor standing at the bank of a river, but not in it. Those who are detached from themselves are alive and moving collectively. Those who are not separated from themselves are stagnant and dead. They are like wandering particles in the air of its systemic orbit. Furthermore, at Kaaba you are taught to prove yourself, to demonstrate your existence and to become eternal. You must reject self-centeredness.

By exercising generosity, kindness to others, and devotion to the community (ummah), you will attain self-discovery and envision the reality. When you give up your life in the way of Allah, in your warm

blood you will approach Shahadat[1] (شهادت) and be called a Shaheed[2] (شهید). Shahadat is being present, alive, palpable and visible. A Shaheed is an everlasting witness and visitor; he exemplifies an "eternal living".

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Quran III: 69

> **Think not of those who are slain in the way of Allah as dead; Nay, they are living. With their Lord, they have provision.**

Because the way of Allah is the way of people, it should be pursued collectively not individually. But what about prayers which are performed individually? They are done in order to train you to practice devotion, demonstrate maximum generosity, deny self-centeredness, and sacrifice for the sake of others. The ultimate goal is to become the ideal man/woman.

Man is the representative of Allah. His representative and trustee (Adam) will exist as long as Allah desires. A person will live eternally if he dies as a "man" because one (the individual) is perishable but "man" is eternal! A drop of water which is not part of a river or does not flow into a sea is like dew. It lasts overnight only, and will disappear with the early smile of sunshine. Oh man, join the river to flow, to meet the sea and to become eternal! Oh dew, why are you waiting near the bank of the river which reminds you of the harmony of creation? Go ahead and join the people! But before coming together you must be fully conscious of what you are doing and why. You must admit it is for Allah, not for yourself and for the facts, not for the politics! Here every act has an important meaning. This eternal movement is governed by accurate discipline. It reflects the organization of the world.

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[1]Shahadat: Witness
[2]Shaheed: Martyr

ALLEGIANCE AND THE BLACK STONE
(HAJAR-UL-ASWAD)

Circumambulation must begin at the point where the BLACK STONE (حجرالاسود) is located. This is where you enter the universe's system. You join the other people and assimilate among them as a drop entering the ocean. This is the way to survival, the way to find your "orbit"! If you do not join the people, you will not be able to pursue the orbit nor approach Almighty Allah. Firstly, with your right hand you must touch or point to the BLACK STONE. Then, immediately, you must be assimilated among the people. What does this stone symbolize? It symbolizes a hand -- a right hand! And -- whose right hand? The right hand of Allah!

" اَلْحَجَرالاَسْوَدُ يمين الله فى ارضه " !

In the past, individuals and tribes made contracts with the chiefs of other tribes. This was done to assure their maintenance and survival in the desert. The contract was known as an allegiance (بَيْعَتْ). How was it actualized? The individual involved had to extend his right hand to shake and hold the right hand of the other in order that he becomes his ally. Automatically, it was understood that his previous allegiances were cancelled.

At the Black Stone, the moment of selection, you must choose your path, goal, and future. When joining the people, you must shake hands with Allah who is extending His right hand -- therefore taking the oath to become Allah's confederate. You will be free from all previous allegiances; no longer will you be an ally of the powers, the hypocrites, the tribal chiefs, the rulers on this earth, the aristocrats of Quraish[1] (قُرَيْش), the landlords, nor money. You

[1]Quraish: The Arabian tribe from which Mohammad was a descendant.

are free! Quran, 48:10

يَدُ اللّٰهِ فَوْقَ اَيْدِيهِمْ

The hand of Allah is over their hands.

Touch Allah's hand. He is superior to all who have TIED your hands in previous allegiances! Upon acquiring the status of being free (after shaking Allah's hand and re-asserting your "original promise"[1] to Him), it is your duty to join the people. Do not stop, continue on. You must find and select your "orbit". Enter the system and move with the others. As you circumambulate and move closer to Kaaba, you feel like a small stream merging into a big river. Carried by a wave, not by your feet, you are detached from the ground. Suddenly, you find yourself floating and carried on by this flood. As you approach the middle, the pressure of the crowd squeezes you so hard that you are endowed with a new life. You are now a part of the people; you are now a man alive and eternal! You move not "by yourself" but "with others". You join them not "diplomatically" but "with love".

See the Allah of Ibrahim. By relating you to Himself, Allah relates you to others. In such a deep, delicate and beautiful way he relates you to the people by the attracting forces of His love. Although you are here to see Allah, you find yourself so busy with the people. Allah has invited you from far distances to come to His house for a private visit, but now He tells you to join the people. You are not to enter His house, nor to stop and stare at the house. You must continue in your circumambulation, remaining shoulder to shoulder with the people. Kaaba is only the center of the orbit; therefore, if you stop, move your position or turn your head, you are "out" of the orbit! Once again, do not stop and do not go to the right or to the left. Qibla (قبلہ) is in front of you; look ahead and continue going ahead.

Attracted by the forces of the world's sun (Kaaba), you are on your orbit. You have become a part of this universal system. Circumambulating (Tawaf) around Allah, you will soon forget yourself. What prevails is love and attraction; you are only one of the many people who are "attracted"!

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[1]To be the trustee and representative of Allah on earth (خلیفۃ اللہ).

Going around and around, you see no one but "Him". You are a "nothing who feels His existence" and simultaneously an "existence who feels nothing". As you circumambulate, you are like a particle in this circular movement which is an orbit, a motion, a Tawaf and a Hajj! Nevertheless, all of this is symbolic of Allah. Your position is that of "submission" (تَسْلِيم).

By becoming departed from yourself, you have assumed a new form as a "particle" that is gradually melting and disappearing. At its peak, love is absolute; you are a devotee in love! If love had to be described in terms of motion, what type of movement would it be? Very simply -- it is best expressed by the motions of a butterfly! In summary, it may be said that Kaaba is the center of love while you are the compass rotating around it!

Hajar (هَاجَرْ) was an example for humanity. Allah, the great love and ally of man, ordered her to leave her home with her nursing child. She was told to go to the fearful valley of Mecca where no plant, not even thistles, will grow. Out of love for Allah, she understood and accepted this order. It seems strange -- a lonely woman with her lonely child cast into the depth of this valley among such ugly and inactive volcanoes. Without water? Without shelter? Wthout anyone? But why? All of this because Allah wanted absolute reliance upon Him! This rationale is not comprehendable by our wisdom nor does it appear logical. Water is necessary for existence, the baby needs milk, a man needs friends, a woman needs supporters and a mother needs help. This is true, yet love can replace all of those needs! One can live with love if the spirit recognizes it. Oh lonely maid, a helpless nursing mother, you and your child must rely upon Allah. Feeling secure with love, rely upon Him!

IBRAHIM'S POSITION (مُقامِ ابراهیم)

After completing the seventh round of circumambulation, the state of Tawaf ends. Seventh? Yes! It is not simply the sum of six plus one, but it is a reminder of the seven layers of heaven. Tawaf, your sacrifice for people, is an eternal movement on the path of people! It is Hajj and NOT a pilgrimage. Isn't this a genuine demonstration of existence? Isn't this the actual translation of Tawheed (توحید) and it's true interpretation?!!

At Ibrahim's position you must read two units (رَکعَتْ) of prayers. Where is this position? It is a piece of stone with Ibrahim's foot prints on it. It was on this stone that he stood and laid the cornerstone of Kaaba (Hajar-ul-Aswad). He stood there to construct the Kaaba. Do you understand? Are you not shivering? Being in Ibrahim's position signifies standing in his place! Who? You!

It is not difficult to realize what Tawheed (توحید) does to mankind. At one time, it may humiliate you to nothing, denying you "as you are" and "flinging mud" at you. At another time, it endows you with the highest degree of spirituality whereby you are alongside Allah -- in His house, as His relative and on His path! Tawheed is a result of your being hit, denied, despised and enslaved during Tawaf. Allah wants you to prostrate to Him. He will then call upon you - Oh sincere one! Oh friend! My associate, my confidant, my trustee and my listener! My purpose of creation and my private companion.....!

Approximately one hour ago, you were at the bank of this "river" standing, thinking of yourself, watching the people and not being one of them; you were a useless particle reprimanded by Allah. You were "mud", "clay" and "earth".

صلصال كالفخار حمأ مسنون طين

But now, you are flowing and moving. No longer are you stagnated nor putrefied. You are roaring, washing away the rocks, breaking the dams and finding your way to the gardens to grow heaven in the heart of the salty deserts! You irrigate the earth, fields, flowers and plants. In turn, you help the cultivation of thousands of seeds from which thousands of buds are impatient to germinate, to crack above the earth, exhibit their leaves and rise toward the sky. If you do not move, you will become like clay - hard and solid; and you will simultaneously bury and destroy all of these potentials!

Quran 91: 10 وَقَدْ خَابَ مَنْ دَسّٰىهَا

And he indeed is a failure who stunteth it[1]

While the river flows, it gives life to the dead nature as Jesus (PBUH) did. But if you stay stagnated like dampness in a corner, enjoying yourself or suffering, you will become putrified. Larva of numerous parasites will grow in you, your color will change and you will smell terrible!

حمإ مسنون

ای خوشا آ مدن از سنگ برون
سر خود را بسر سنگ زدن ...

گر بود دشت ، بریدن هموار
ور بود دره ، سرازیر شدن ،

دل تو اما ، چون مردابی است ،
راکد و ساکت و آرام و خموش ....

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[1]In the Quran, Surah XCI, Allah swears to the sun, moon, earth, sky and Himself that man's nature is like a seed. Those who caused it (spirit) to grow are successful XCI (9) (قد افلح من زكىها) while those who stunted it are failures.

جاری شو، سیل شو ، بکوب و بروب و بشوی

و برآی ... حج کن !

Come on -- perform Hajj! Join the river of circumambulating people by circumambulating too! After an hour of swimming in this "stream of love", you will abandon your "self-centered mortal existence" and adapt to a new life among the people's "eternal existence" on the "eternal orbit" of Allah. Now you are like Ibrahim!

Next, from the same point which you started Tawaf, you must step out of the Tawaf circle. Like life after death, rise from the same point on the horizon from which you disappeared. The spirit of goodness, the spirit of Allah, which was in your original state of creation (Mud), is visible. From where? It appears at the place where you joined the Tawaf circle -- under the right hand of Allah. After denyng and killing all of the previous and false egoes, you will discover your "authentic ego". Dressed in the clean white garb of Ihram, at the House of Allah and standing in Ibrahim's position, step in his footprints. Face to Face with Allah, start your prayer.

In the history of mankind, Ibrahim was the great rebel who opposed idolatry and established monotheism (توحید) in this world. Although physically tired of sufferings, the prophet of responsibility and leadership had a sharp mind. His heart was full of love yet he carried an axe in his hand! Faith shined from the center of Kofr (کُفر). A clear fountain of tawheed (توحید), monotheism, emerged from the sewage of polytheism!

The first to fight idolatry, Ibrahim was raised in the house of Azar who used to make the idols for his tribe. Ibrahim fought not only against idolatry and Nimrod[1] but also against ignorance and oppression. The leader of this movement, he was riotous against abjectness. He was the source of hope and wishes, the man of faith and the founder of true unity (توحید).

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[1]Nimrod: The son of Canaan and not as stated in Genesis X. 8 as the son of Cush.

Ibrahim, enter the fire - the fire of oppression and ignorance! Help prevent the people from being burned by the fire of oppression and ignorance! The same fire is ignited in the fate and future of every responsible individual who is indebted to enlightenment and guidance. For those who behave like Ibrahim, Allah will make a rose garden from the fire of Nimrods! You will not burn and leave behind your ashes. It is a symbolic demonstration of how close you get to the "fire" during your struggle and performance of Jihad (جِـهاد). To throw yourself into the fire in order to save other people is a bitter experience, but even more painful is the Shahadat[1] (شَهادَت)!

Ibrahim, sacrifice your son Ismail! Cut his throat with your own hands to save the people's neck from being cut. Which people? Those who have been sacrificed at the steps of the palaces of power or near the plunderer's treasures or inside the temples of hypocrisy and misery! To get courage to seize the sword from the hand of the executioner, cut Ismail's throat with a knife! Allah (Ibrahim's God) will pay Ismail's ransom. You do not kill your son nor lose him! This gesture is a lesson for the sake of your faith. You must reach the point of your willingness to sacrifice your most beloved (Ismail) with your own hands.

AND MORE PAINFUL THAN "SACRIFICE" IS "SHAHADAT"! (شَهادَت)

Remember that you just left circumambulation or "tawaf of love" and are standing in Ibrahim's position. When Ibrahim reached this point, he had experienced a life full of struggle - fighting with Nimrod, the idols, facing the tortures, the heap of fire, Satan, the sacrifice of his son Ismail and ...migration, homelessness, loneliness passing from the stage of prophecy to the stage of leadership (اِمامَت), rejecting "individuality" and adopting "totality" and from being worker in the house of Azar, the idol maker, to becoming the builder of Kaaba, the house of unity!

Here Ibrahim stands. Having left many difficult years behind him, all of his hairs are gray. Yet, at the end of his life, (as old as a history) he is about to build a house; he is about to lay down the black stone.

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[1]Shahadat: Martyrdom.

Ismail helps him by carrying the stones and handing them to his father. The house of Allah is being constructed!

It is a surprise! Ismail and Ibrahim are to build the Kaaba. Ismail is saved from being sacrificed while Ibrahim is saved from the fire. Now they have a responsibility toward the people. Allah has commanded them to be the architects of "the oldest temple of unity" on earth, "the first house of people" in history, "the free house" of freedom and the Kaaba of love and worship. Haram (حَرَمٌ) is a symbol of "True Privacy and Modesty".

Now you are in Ibrahim's position! It is the highest point to which Ibrahim could ascend; it is the nearest point to Allah (تَقَرُّب). Ibrahim, builder of the Kaaba, architect of the house of freedom, founder of tawheed, and fighter against the idols, was tortured by Nimrod. Leader of the tribe, struggler against ignorance and Kofr, conscientious of love and responsibility, Ibrahim escaped the temptations of Satan and the Khannas (whisperer) (خَنَّاسٌ) who inspires evil suggestions into the hearts of people.

الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Quran CXIV: 5

who whispereth in the heart of mankind.

After suffering all the disaster, tortures and dangers, Ibrahim built a house -- NOT FOR HIMSELF NOR FOR HIS SON -- but a house for the PEOPLE. It is a shelter for those who are homeless, a shelter for those who have been forced to leave, a shelter for those who are wounded on this earth and a shelter for those who are fleeing. This house is to be a torch amidst a long and dark night. It symbolizes a rebel in the dark of his oppression! Everyone is shameful and insecure; the earth has been converted into a big house for prostitutes where there is respect for nobody. It is a big slaughter house where nothing but oppression and discrimination prevails. At last -- there is a house which is clean, safe and secure for all mankind (Allah's family) - the Kaaba!

In Ibrahim's position, you shake hands with Allah. Live the way Ibrahim did and be the architect of the Kaaba of faith of your time.

Save your people; help them step out of the lagoon of a stagnated and useless life. Awaken them from their deep sleep so they will no longer suffer oppression and live in the darkness of ignorance. Help them move; hold their hands and lead them. Call them to Hajj for Tawaf!

Upon returning from tawaf where you assimilated yourself amongst the people, you are in Ibrahim's position. You are in the house and city of safety and security, facing Almighty Allah. Therefore, You, the "confederate" of Allah should:

—Make your land safe, as if you are in the Haram area!
—Make your time as the time of Ihram, as if you are always in the state of Ihram!
—Make the earth the Safe-Mosque (مَسْجِدُ الْحَرَامِ), as if you are in the Safe-Mosque!

All this because the "earth is the mosque of Allah," however you see that in reality it is not!

BETWEEN TAWAF AND SA'Y

When completing the tawaf prayer in Ibrahim's position, you must go to "Masa" (مَسْعَى) which is the space between the mountains fo Safa and Marwa (it encompasses about 1/4 mile). "Run" between those two mountains seven times. Start at the top of Safa. Part of the path is at the level of Kaaba where you should do the "harwala"[1] (هَرْوَلَـة). Next, you walk normally to the foot of Marwa.

Sa'y is a search. It is a movement with an aim. It is depicted by running and hurrying. During tawaf (circumambulation) you acted as Hajar (هَاجَرْ). In Ibrahim's position you acted as Ibrahim and Ismail. Once you begin "trying" (Sa'y) you are acting as Hajar again.

Here is a true demonstration of oneness. Shapes, patterns, colors, degrees, personalities, borders, distinctions and distances are destroyed. Naked man and stripped humanity are on the scene! Nothing but faith, belief and action are eminent! Here nobody is spoken of; even Ibrahim, Ismail and Hajar are only names, words and symbols. Whatever exists is moving constantly -- humanity and spirituality and between them only discipline (نظـم). Furthermore, this is Hajj, a decision for an eternal movement in a certain direction. It is also how the whole world moves.

Here in Sa'y you are to play the role of Hajar (هَاجَرْ) -- a woman, a poor, belittled Ethiopian slave and maid for Sara[2]. These

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[1]Harwala: Quick Pass or Hurry.

[2]Sara: Wife of Ibrahim.

are all of her qualifications in the human social system -- in the system of polytheism, but not in the system of monotheism (توحید)! This slave is the addressor of Allah, the mother of His great prophets (the messengers of Allah) and the representative of Allah's prettiest and dearest creatures. In this show of Hajj, she is the first and distinguished character. In the house of Allah, she is the only woman, a MOTHER!

Allah told Hajar to obey Him and He would provide for her and her son. Allah would take care of their lives, needs and future. Oh Hajar, the example of submission and obedience, the great champion of faith and reliance in love, you will be protected under My umbrella! Hajar totally submitted to the will of Allah; she left her child in this valley. This was the command of Allah and the order of love! However, the model of submission (Hajar) did not "SIT QUIETLY". Soon, she arose and all alone tried to run from one dry mountain to the other searching for water! Constantly searching, moving and struggling, she decided to rely on her self, her feet, her will and her mind. Hajar was a responsible woman, a mother, in love, all alone, wandering, searching, enduring pain, disturbed, deprived of support, lacking shelter, homeless, isolated from her society, classless, race-less and hopeless; yet despite all these drawbacks, she was HOPEFUL! A lonely slave, a victim, a stranger, exiled and disgusted, rejected from the capitalistic-aristocratic system, hated by the nations, hated by the classes and races, hated by the family -- this black maid was all alone with her child in her arms! She was far away from her town and country of a more privileged race. Wandering in this strange desert, she was like a prisoner in these mountains. All alone, she was restless but hopeful and determined in her search for water, going from one area to the other.

All alone...Running on her feet to the top of these mountains (NOT SITTING AND CRYING HELPLESSLY!) in search of water.

This is the promoter (برزمنیه) of Ibrahim's tradition -- not a god but a slave (Hajar), not seeking the mercy of "fire" but of "water". Water? Yes water! Not unseen (غیب), not metaphysical, not love, not submission, not obedience, not soul, not a philosophical view of life, not in heaven, not in the hereafter. No,

no, no...In this world and it is drinking water! From a fountain on this earth, it is purely material. This same liquid which flows on earth (water) is that which life is so thirsty for. The body requires it since it becomes blood in your vessels. It is the milk in the mother's breast which satisfies the child's thirst. Searching for water symbolizes searching for material life on this earth. It is genuine need which shows the relation of mankind to nature. It is the way of finding heaven in this world and enjoying its fruit on this earth.

Sa'y is physical work. It means exerting your efforts and running after water and bread in order to satisfy your thirst and feed your hungry children. It is a way to achieve a better life. Your son is thirsty and awaiting you in this dry desert; it is your duty to find a fountain to bring him some water. Sa'y is the struggle and search for your needs out of the heart of nature; it is the attempt to get water out of the stone.

Sa'y = purely material; a material need; a material aim and material act!
Economy = nature and work!
Needs = material and human!

Surprisingly, in terms of distance, there are only a few steps or few moments from Tawaf (طَوَاف) to Sa'y (سَعْي). Nevertheless, a great difference exists between the two:

Tawaf: Absolute love!
Sa'y: Absolute wisdom!
Tawaf: All "Him".
Sa'y: All "You"!
Tawaf: Almighty's will only!
Sa'y: Your will only!

Tawaf: As a butterfly who encircles the candle until it burns; and it's ashes are gone with the wind -- disappearing in love and dying in light!

Sa'y: As an eagle who flies above these black mountains with the support of its strong wings to find its food and seize his bait in the midst of stones. It conquers both the earth and the sky. The wind blows the earth and the

sky. The wind blows so softly against the eagle's wings. Flying freely above the sky, heaven signifies its ambition. Under its wings, the earth is so despised. The earth is also conquered by the eagle's sharp and prudent look!

Tawaf is: Mankind in love with the "truth".
Sa'y is: Mankind self-supported by the "facts".
Tawaf is: The exalted man.
Sa'y is: The powerful man.

Tawaf: Love, worship, spirit, morality, beauty, goodness, holiness, values, truth, faith, righteousness, suffering, sacrifice, devotion, humility, slavery, perception, enlightenment, submission, Allah's might and will, metaphysics, the unseen, for others, for the hereafter, and...for Allah! And...**whatever the easterner's spirit is motivated by and in love with.**

Sa'y: Wisdom, logic, needs, living, facts, objectives, earth, material, nature, privileges, thinking, science, industry, policy, benefit, joy, economy, civilization, body, freedom, will-power, mastery, in this world -- for the self. And...**whatever the westerners struggle for.**

Tawaf: Allah only!
Sa'y: Mankind only!

Tawaf: Soul and nothing else.
Sa'y: Body alone.

Tawaf: Pains of "being" and worrying about the "hereafter".
Sa'y: Joys of "living" and convenience of "this world".

Tawaf: Searching for "thirst"!
Sa'y: Searching for "water"!

Tawaf: The butterfly.
Sa'y: The eagle.

Hajj is the combination of Tawaf and Sa'y. It resolves the contradictions that have confused mankind throughout history:

Materialism or idealism? Rationalism or enlightenment?
This world of the hereafter? Epicureanism or asceticism?
The will of Allah or the will of man?
To rely on Him or the will of man? To rely on Him or rely on ones-self?

Allah (Ibrahim's God) will teach you the answer -- **Both!** A lesson not by words, perception, science nor philosophy but by showing you an example of a human. This example from whom all the worldly philisophers, scientists and great thinkers who are searching for faith and facts are to learn the great lesson of Allah is again a woman, a black Ethiopian slave and a mother. It is Hajar!

To the command of "love", she submits herself to His absolute will. Leaving her town and country, she brings her child far, far away and leaves him in this dry and lonely valley (Mecca). She relies absolutely on Allah and His love. With the power of faith, she denies all the logics and rationales. This is Tawaf!

But, unlike many of the so-called righteous people or worshippers, she does not sit quietly beside her son. She does not wait for a miracle to occur or for an invisible hand to bring some fruits from heaven or to flow a river to quench their thirst. Nay! She leaves her son in the hands of "love" and immediately arises to run -- having decided to search for water and try her best. And now in the uncivilized and dry mountains of Mecca, a woman -- alone, thirsty, responsible, a stranger -- wanders in a fruitless search for "water"! Oh Allah, are we talking of "Hajar" or "mankind"?

Hajar's efforts are useless; she returns desperately to her son. To her astonishment, the child who was left under the umbrella of "love" in a state of thirst and restlessness, has dug under the sands with his heels. At that moment of maximum desperation and from an unexpected place, suddenly there appears:

by miracle, by the power of needs
and the mercy of Allah -- "a humming",
"the sound of water"!

It is Zam-Zam (زَمْزَم), a sweet and life-giving fountain of water flowing from stone! This lesson: to find water by "love" not by

effort but "after the effort".

گر چه وصالش نه بکوشش دهند

آنقدر ای دل که توانی بکوش

Though you cannot approach Him by working hard, Oh my heart you should try your best.

Oh in love, try, try Your best -- You, the absolute faith and absolute reliance!

Try seven times which is the same number of times you circumambulated during Tawaf! But, this time, do not pursue a circular path that finally leads you no place except where you originally started (i.e. Zero). Do not travel in an empty circle, reaching no where, gaining nothing and moving aimlessly!, working to fill the stomach and filling the stomach in order to be prepared to work. Finally, continue on until the time of death!

Tawaf: Living not for the sake of living but for the cause of Allah.

Sa'y: Trying your best not just for yourself but for the people. Here your path is straight and not a circle! You do not move in circles but walk ahead. It is a migration -- beginning at one point and reaching your destiny; it is going from Safa (صَفا) to Marwa (مَرْوَه).

During Sa'y you repeat a back and forth action seven times. The figure (7) is "odd" not "even" so that your Sa'y ends up in Safa and not at the point where you began! Seven times! Seven, a symbolic figure represents always, all your life to...Marwa! Start at Safa (صَفا) which means pure love for others. Your destination is Marwa (مَرْوَه) which means the ideal of manhood (مُرُوَّت), a sense of honor, generosity and forgiveness toward others! Who are the others? Those who are trying with you!

What do I know? This is only my understanding and not all that it signifies. It means annihilating and drawing yourself into this ocean of love; coming out clean and sinless; and stepping in Ibrahim's position. From there -- Oh man, a stranger, homeless and exiled

from the earth, a sense of responsibility urges you to search for water in the mirage. Go to the top of Safa as Hajar did. See the white flood of people trying. Running down from Safa restlessly and in a state of thirst, they search for water in this hot and dry desert. They continue to the top of Marwa where they find no water. With dry lips, empty hands and sad looks, they return to Safa and start their search again. This procedure is repeated seven times, yet water is not found nor is their thirst quenched! But, they do reach Marwa!

And you, Oh a drop, from the top of Safa join this white-river of wandering, struggling and thirst! Draw yourself into this flood of people. Try your best (to Sa'y) with the others. In the middle of your Sa'y at the level of Kaaba, "hurry up" along with the others (مَرْوَلَ).

THE END OF SA'Y (TAQSIR)

At the last point of your Sa'y, at Marwa, cut your hair short or clip your nails. Remove your Ihram garments and wear your regular clothes. Feel free! With empty hands and in a state of thirst leave Marwa, go to find your Ismail...!

Listen carefully! Don't you hear the humming of water from here? See! The thirsty birds are all flying above this dry desert! Zam-Zam (زَمْزَم) has quenched Ismail's thirst. A tribe of strangers from the very far lands[1] has occupied this empty valley. The thirsty people of the earth have made a circle around Zam-Zam. A city of stones has grown in this thirsty and desperate desert. There has been a shower of relevation...a house of "freedom" and "love"!

After returning from Sa'y, while thirsty and lonely, your loneliness will end here. Zam-Zam is flowing under your Ismail's foot. People are all around you. What else do you see? Allah is your next-door neighbor! You have gotten so close to Him.

—Oh man, tired of "sa'y" rely on "love"!
—Oh "responsible man", try your best since your Ismail is thirsty!
—Oh, "the one in love", wish!
—Hope that love and wishes do miracles!
—And you, Hâjj (حَاجّ), who are coming from Sa'y...
—From the dry desert of "your existence" and the depth of "your neglected" nature, a fountain is humming!
—Listen carefully to your heart.
—You will hear the humming.

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[1]People who have come from all over the world.

From the mountain of Marwa go toward Zam-Zam. Have a few drinks, wash your face and bring some of that water back to where you came from so that you may present it as a gift to your people!

Editors Note: Hajj has two stages. What has been discussed up until this point is called the "lesser pilgrimage" (عُمْرَة) or "Umrah". It can be performed at anytime with the exception of the eighth, ninth and tenth days of Zul-Hijjah which are the days of the "greater pilgrimage" (حَجّ). The following pages will be devoted to this subject.

THE GREATER PILGRIMAGE (HAJJ)

It is the ninth day of Zul-Hijjah (ذی الحجه) and the greater pilgrimage[1] has started. Where are you? It does not matter! Wherever you may be -- at Masjid-ul-Haram (مسجد الحرام), near Kaaba, in your hotel or on the street -- now you must depart for the greater pilgrimage. Wear your Ihram attire and leave Mecca. How surprising, to leave Mecca behind you! Was not Qibla (قبله) here in Mecca? Yes it was, but the greater pilgrimage commences by leaving the Kaaba!!!

Were you not supposed to depart from your families, homes, lands and etc. in order to come to Mecca and face the Qibla (قبله)? Yes, you were; however, that was during the lesser Hajj (Umrah). And, why should you leave Kaaba now? Because you are going to start the greater Hajj!

Deciding to go to Mecca is not the total actualization of Hajj nor are Kaaba or Qibla the goals of Hajj. These are misunderstandings on your part. The leader of monotheism (Ibrahim) teaches you that Hajj does not end in Kaaba, but begins the moment you leave the Kaaba. It is not your destination but the point from which you start!

Until now (at Kaaba), you were to become assimilated, ignore your personal interests, overcome your self-centeredness and your limitations and discover "yourself". Oh "immigrant" (مهاجر) who is going to see "Him" (Allah), from here on you will be pursuing a

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[1]Imam Sadegh has said: The lesser pilgrimage is 'Umra' and the greater Hajj is to arrive at Arafat and hit the satans (رمی جمرات) in Mina.

different path and entering a new land. For Umra and in Miqat (ميقات) you were to leave "your house", but here for Hajj you must leave the "house of Allah"!

At the verge of complete submission and the peak of your freedom, when you have discovered "yourself" -- you are now qualified to obey this command: "Leave the Kaaba; and now you are closer to Me than Kaaba!" Visiting Kaaba during the lesser pilgrimage helped you to achieve self-discovery. Now you are going to approach Allah, not to visit the "house" but to see the "owner"!

Quran XXIV: 42 & XXXV: 18

وَإِلَى اللهِ الْمَصِيرُ

Unto Allah is the journeying.

Kaaba is only the "direction and not the "destination". You started off by coming "to Kaaba" but you are not to remain "in Kaaba". Anywhere you stop, you will be lost and dead.

—Oh Hâjj (حاجّ), who is starting this journey, who is always trying to approach Him,
—Oh man, the spirit of Allah,
—Oh the good deed[1] (عمل صالح).
—You came to Mecca,
—Do not stay here.
—Do not stop in the Haram.

To give you direction so that you would not be misled by other Qiblas, Kaaba was your Qibla. However, in Mecca, the Qibla is someplace else. You must decide to go there and start a greater journey than coming to Mecca (i.e. the greater pilgrimage) (حجّ تمتّع).

So, on the day of departure (ninth of Zul-Hijjah), regardless of where you are, put on your Ihram, turn your back to Mecca and move on...! What place is holier and more respectful than Mecca? Continue on; you will see...!

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[1]When the prophet Noah asked Allah to forgive his son, he was told "your son is not from your family; he is the wrong deed." (Quran XI: 46)

ARAFAT (عَرَفَات)

Upon wearing your Ihram garments and leaving Mecca, you will start traveling toward the east (Arafat) where you must remain until the sunset of the ninth day. On your way back you will make a brief stop (وُقُوف) in Mashar (مَشعَرالحرام) and then in Mina (مِنىٰ). Why? We will know shortly!

In contrast to what you were told previously -- that is, to go gradually and in a step-by-step manner -- now you are to go restlessly and thirstily, like a true lover, all the way to Arafat without a pause[1]. From the morning of the tenth day until the twelfth day (or thirteenth day if you wish) you must remain in Mina.

There are no signs to distinguish these three areas from each other. A narrow pass about fifteen miles long joins the valley of Mecca. Along this strait, there are no natural, historical or religious monuments nor indicators which separate one area from the other. The borders are only hypothetical stages of your actions.

Another important factor is the emphasis placed upon "staying"[2] (وُقُوف) at these three "stages". The reason for this recommendation is beyond a simple pause in Arafat on all of the

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[1]Some say you should leave Mecca on the eighth day and remain in Mina that evening. From there, you are to go to Arafat on the ninth day.

[2]Wuguf (وُقُوف): Stopping, to stop, halting, to halt, standing, to study, to pursue, to search, cognizance knowledge, comprehension.

ninth day or remaining in Mashar (مَشعَر) only to collect seventy pebbles!

You must stay at Mina on the eleventh and twelfth days; these are the two days following the day of sacrifice (the tenth day). Even though you are almost finished by noon time of the tenth day after offering your sacrifice followed by the stoning of Satan (Ramy: to throw or cast)[1], yet you are to stay at Mina.

As you can see, it is not to remain to reside but it is a short stop on your way traveling with the caravan. Along this pass, you stop when they stop and you start to move when they go from one stage to the other. At every stage you enter, stop for a short period and then move one stage! Since Mina is the last stage you will stay there for 3 days. Remember, it is NOT the destination! When do you finish this journey? Where is the caravan's destination? Never! And, nowhere! So, where are you going? The answer is to eternity, toward Allah! Allah is the Absolute; He is "the eternal". Therefore, your journey is a movement toward the absolute beauty, the absolute knowledge, the absolute power, eternity and perfection! It is a restless and eternal movement.

On this journey, Allah is not the "destination", but He is the "direction". For man, everything is temporary, changing, perishing and dying; yet, this eternal movement is continuous and the direction is always there!

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Quran XXVIII: 88

Everything will perish save His countenance.

You started from Mecca and came directly to Arafat. Now you move from stage to stage back to "Kaaba".

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Quran II: 56

Lo we are Allah's and Lo' unto Him we are returning.

All that is discussed is "movement", a going movement (turn) and a coming movement (return). There is always a movement "toward"

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[1]This procedure will be discussed in detail later in this chapter.

something (اِلَيْهِ) and not "in" (فِيهِ) something! This is why Hajj is an absolute move. It is not a journey since every journey comes to an end. It is not a pilgrimage since the pilgrim has a destination. Hajj is an absolute goal and an external movement toward that goal. Therefore, it is not a destination that one may reach, but a goal that one tries to approach! This is why on your return from Arafat you are left in Mina behind the wall of Kaaba and not inside the Kaaba. This is what "to approach" (تَقَرُّبْ) not "to reach" (نَيْل) means.

In returning to Allah, there are three stages (Arafat, Mashar, and Mina) through which you must pass. They are NOT three places that you visit. It is important to be aware of the emphasis placed upon the periods of stopping at each stage as well as the decision to pursue these stages (تَثَبُّتْ وقوف). What do these three stages signify? Allah Himself has already given them their heavenly names:

Arafat means: "Knowledge" and "science"!
Mashar means: "Consciousness" and "understanding"!
Mina means: "love" and "faith"!

Go from Mecca to Arafat (اِنَّا لِلّٰهِ) (Lo' we are Allah's) and then return from Arafat to Kaaba (وَاِنَّا اِلَيْهِ رَاجِعُونَ) (Lo' unto Him we are returning). Arafat represents the beginning of man's creation. In the story of Adam (creation of mankind on earth), it is said: "After Adam's descent onto earth, he met Eve at Arafat; it was there that they were acquainted with each other". The descent (هُبُوطْ) was when Adam was instructed to leave heaven (after he rebelled). That heaven was not the one which is promised for the hereafter (paradise). It was the heaven on earth (جَنَّت) as well as Adam's birthplace. Covered with shrubbery and trees, Adam ate, drank, enjoyed himself, lived without any responsibilities and had no job obligations. He was quite satisfied until Eblis (اِبلِيس), the angel who also rebelled by not prostrating to mankind, started to inspire evil suggestions to him. Man inspired by Allah, both the righteous and debauched (فُجُور), was persuaded by Eblis to transgress his "limitations", to rebel and eat "the forbidden fruit"[1]. Eblis told man that by doing so he would live a longer and more enlightened life.

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"Wisdom" alone did not effect man; Adam refused to eat the forbidden fruit. Satan met with Eve who symbolized "love"! And then, Adam agreed to eat "the forbidden fruit". Both "wisdom and love" influenced the Angel and converted him into "Adam"!

Adam was the only Angel who could commit "sin" and then "repent". He could "rebel" or "obey". In this case to "rebel" meant to have freedom; it included the ability to make decisions contrary to Allah's will. Concomitant with this liberty to decide was the notion of "responsibility" and "consciousness". As a result, Adam's state of satisfaction, joy and comfort was replaced by the land of "needs, greed and pains"...or "DESCENT" (هُبُوط)!

It was the beginning of a new life for the conscious, rebellious and responsible individual (Adam) who was the victim of pains, needs and greeds. An exile and feeling lonely, he was in the prison of this earth. Experiencing apprehension over the separation, Adam expressed his complaints in the language of faith, knowledge, gnosticism, art, literature...and life! He accepted the burden of rebelling, the "natural apprehension of sin" and the "instinctive desire for repentance"...How does Hajj relate to this? It is a living example of man's creation or his repentance (توبـه). It encompasses self-consciousness which includes the feeling of being a stranger and exiled. Consequently, what emerges is a decision to "return"!

The conversion of the "Adam in heaven" to the "Adam on this earth" exemplified the character and behavior of mankind today. It was a portrayal of the rebellious, aggressive and sinful man who was swayed by Satan and Eve. Although he was expelled from heaven, exiled onto earth and subdued by nature, Adam nevertheless ate from the fruit of "the forbidden tree". What was the outcome? Adam acquired the wisdom, consciousness and insight of a rebel! Opening his eyes and finding himself naked, Adam entered the state of "knowing" himself.

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[1]"Forbidden fruit" has different meanings in different places. In the Old Testament it is interpreted as "knowledge". I have translated it as transgressing the limit or rebelling; this encompasses both consciousness and freedom.

As was said previously, the descension from "Kaaba" to "Arafat" represents the beginning of Man's creation. The time of man's creation was simultaneous to the creation of "knowledge"! The first spark of love emitted during the meeting of Adam and Eve promoted their mutual understanding of one another. It was the first sign of knowledge! Adam knew his wife of the opposite sex who was of the same origin and nature that he was from.

Consequently, from a philosophical point of view, man's existence was contemporaneous with the existence of knowledge; from a scientific point of view, man's history started with knowledge!

How strange! During Hajj, the first move is initiated from "Arafat" (عَرَفات). The "stop at Arafat" (وُقُوف) occurs in the daytime beginning at noon of the ninth day when the sun is shining at its most. This time is designated so that you may gain consciousness, insight, freedom, knowledge and love in the sunlight! At sunset, the stop at Arafat is over. Nothing can be seen in the dark. As a result, neither acquaintances nor knowledge prevail! With the setting of the sun in the plain of Arafat, people migrate to the west along with the sun. They continue on until they reach Mashar, the land of "consciousness". They stop there too.

The stage following "knowledge" is that of "consciousness". How strange, first "knowledge" and then "consciousness"??!!! People take it for granted that consciousness precedes knowledge, but the creator of these two states of mind demonstrates the opposite sequence! Adam met Eve (who was of the opposite sex). They shared their views, communicated their thoughts and attained mutual understanding. Their "individual" life was terminated by the establishment of a family (which introduced social life) and the creation of a "conscious love"! Furthermore, the unity of two human beings began with knowledge; the evolution of knowledge contributed to man's consciousness. This gave birth to science which increased the understanding and in turn, enhanced man's consciousness. Where did this lead? To more scientific progress!

When "objectivity" (عِيْنِيَّت) and the relation of an "idea" to the external world is based on "reality", then wisdom will grow, comprehension will improve and man's spiritual power will flourish!

—It would have been theological and metaphysical idealism had Arafat (knowledge) been preceded by Mashar (consciousness)!
—It would have been a blind religion if one had to start from Mina (love)!
—It would have been a materialistic and scientific life but idle with a spiritless civilization and aimless progress had Arafat (knowledge) been the only stage!
—And, it would have meant the lack of our present understanding of our faith had it been only Mashar (consiousness) and Mina (love) without Arafat (knowledge)!!!

But in this religion of Islam, man, a creature who was made of the meanest material of earth (حَمَإٍ مَسْنُونٍ) and who came to power by being the trustee of Allah, commenced his actions with knowledge. He comprehended the facts of this world by an objective method. Following this, he gained his consciousness. During the last stage, he created love. These stages are enacted by going from Arafat to Mashar and from there ascending to the peak of human qualities and perfection (i.e. to Mina)[1] or to...Allah!

Realism? Yes, but as the principle not the aim! It is a foundation from which you strive for the ideal and metaphysical! Since according to the Islamic concept man is made partly from mud and partly from the spirit of Allah, YOUR will and decision help you to migrate from "mud" to the "spirit of Allah". This is what you will exercise when you pass the three stages of Arafat, Mashar and Mina!

In light of the concept which was just discussed, the meaning and beauty of the following words may be expressed:

Faith (مَذْهَبْ): Way!
Knowledge (حِكْمَتْ): Awareness!
Prophecy (رِسَالَتْ): Guidance!
Umma (اُمَّتْ): A decided group!
Imam (اِمَامْ): Leader and guide!

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[1] (مِعْرَاجُنَا صَدْرَةُ الْمُنْتَهَى)

Shaheed (شَهِيد): **and Shahid** (شَاهِد): The traffic signs!

Ibadat (عِبَادَة): Acts of devotion or to pound and smooth the way!

Righteousness (تَقْوَى): To train yourself as a responsible rebel, to avoid things that remind you of yourself and the causes of your stagnation!

The way of Allah (سَبِيل اَللّٰه): The way to sacrifice yourself and your world for the people!

Prayer (صَلَاة): To present yourself to Allah, to call Him, to ask Him, to tell Him your needs, wishes, loves and hates, to suggest to yourself and the others!

Dikr (ذِكْر): To bear in mind, to think!

Hajj (حَجّ): To decide!

اَلْمَشْعَرُ اَلْمُعَلَّم ... وَالْمَشَاعِرُ اَلْمَعَالِم ، اَلَّتِي نَدَبَ اللّٰهُ إِلَيْهَا وَ أَمَرَ بِالْقِيَامِ عَلَيْهَا ، وَمِنْهُ سُمِّيَ اَلْمَشْعَرُ اَلْحَرَام ، لِأَنَّهُ مُعَلَّمٌ لِلْعِبَادِ وَمَوْضِعٌ .

(لِسَانُ الْعَرَبِ)

You have arrived at Arafat which is the farthest distance from Mecca. It is a dry plain all covered by smooth sands. In its center you can view the small rocky hill of Jabal-al-Rahmah (جَبَل اَلرَّحْمَة) from which the prophet Mohammad (PBUH) gave his last message (خُطْبَة اَلْوَدَاع) (farewell speech) to his followers during his final journey to Mecca. Arafat is a wonderful city which you visit for one day; it is gone with the wind after sunset prayers! There you will encounter a society of all the races so united as one nation without borders. It is as if the whole world is gathered at this plain under the white tents that extend from one horizon to the other -- where distinctions are minimum, aristocracy is too mean and manmade beauties are ugly!

You ask yourself -- What am I supposed to see here? What am I

supposed to see here? What work is to be done? The answer -- NOTHING! You are free to do whatever you want! You may spend the day swimming in this great ocean of mankind or you may even sleep all day! But "remember" that you are at Arafat! There is nothing to "see" here. As Andre Gide[1] has said, "The glory should be in your look and not in what you are looking at". Let your instincts and nature blossom under the clear sun of Arafat. Lastly, in contrast to what man has done throughout history, do not run away from the sunshine, the light, the freedom and the crowd. Always appear with the people...

In the past, you lived under oppression and were kept ignorant as moss in stagnated waters...! Now, Oh "man", come out of your tent, draw yourself into this deep ocean of people and let your "ego" burn under the glowing sun of Arafat! Only for one day, Oh "man", be as a candle, burning and illuminating the hearts of these people! Do not be like wax and melt in the hands of the oppressors. Do not be a puppet.

In any case, you are entitled to spend this day as you wish. What you are requested to do is only to stop (وُقُوفْ) and then leave the plain (Arafat) at sunset!

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[1]Andre Gide: (1869-1951). His works reveal his passionate revolt against the restraints and conventions inherited from nineteenth century France. He sought to uncover the authentic self beneath his contradictory masks.

MASHAR (مَشعَر)

The sun is disappearing in Arafat and you must leave too! Arafat is lost and killed by the darkness of the night. You do not stay here overnight but leave at sunset since everyone has decided to move. When the night comes forth, no Muslim is seen. The "Sunshine City" suddenly and hurriedly transcends the plain and disappears to the west. But to go where? To "Mashar"!

You can not rest; every stage is a short stop and a fast leave. Stop? -- Never! Reside? -- Nowhere! Stay (وُقُوف) for half a day, overnight or a couple of days. That is all! The tents you pitched yesterday should all be picked up today.

You are being addressed -- Yes you, Oh mankind! You live for a short time on this earth and no more! Oh man, you are only a moment of this eternal time! Oh man, you are nothing! Oh wave, your "existence" depends on your "movement" and You are dead if you are passive!

"موجیم کـــه آ سودگی ما عدم ماست"

On..."nothing"! You will be "complete" when you have absolutely decided! Oh...the "drop"! Join (enter into) the roaring river of the "people" and "flow"!

فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ
وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ

Quran II: 198

When you participate in the multitude from Arafat, remember Allah by the sacred monument. Remember Him since He has guided you, although before you were of those astray.

You must be in Mashar by nightfall. People are crowded together as they move down the valley from Arafat to Mina and then to Mecca. Arafat, this city in which you stop over for one day, is gone with the wind of the sunset and the roaring flood of "mankind". In one color and with one direction, the people circle the rock of "Jabal-al-Rahmah (جَبَل الرَّحْمَة) as if they are afraid of the night, hurrying the slope of the valley and running away from the dark. Now night has covered the plain of Arafat.

> And you, as a dot on this line, a drop and many other drops, flow as a flood! Struggle as those who surprisingly attack by night with hope and faith!

What a surprise! It seems that the "Sunshine City" has melted in the fire of Arafat. Now, the "dark city" has covered this land like a volcano!

Everyone is lost in this crowd. Darkness is everywhere, but what is there to fear? The road is solid and secure. THE TRAGEDY IS WHEN YOU HAVE DISCOVERED YOURSELF, BUT YOU HAVE LOST THE WAY. SACRIFICING YOURSELF ON THE RIGHT WAY IS SALVATION! AND, TO SACRIFICE YOURSELF IN THE RIGHT WAY (ALLAH'S WAY) IS TRUE WORSHIP AND SERVITUDE![1] (عِبَادَت). Oh man, Allah is expecting you at the end of this path. Remember you are in Mashar (land of consciousness) (مَشْعَر).

How delicate it is! Arafat or the symbol of "knowledge" is used in the plural form (مَعْرِفَات from عَرَفَ) but Mashar it is the single form! This is to say: REALITIES MAY BE DESCRIBED IN

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[1]Servitude (عِبَادَت): To fight with self pride, selfishness and submit to the will of Allah, to prepare one's self to receive Allah's blessing as it is in nature.

DIFFERENT WAYS, BUT THE FACT IS ONLY ONE! The only way is the way of the people for the cause of Allah (سَبيلِ اللّٰه)! Once, the prophet (PBUH), sitting with his companions, visualized this by drawing several lines on the ground with a stick in his hand, showing different ways of discovering the existing relations between phenomenons. (In other words, ways of knowledge and learning.)

Science is the discovery of "pre-existing phenomenons". Arafat is like a mirror reflecting all the colors, designs and patterns as they are on a larger scale. The universe is like a mirror, when facing the world (worldly matters) it reflects "Physics" and when facing religion it reflects "Jurisprudence" (فقه). That is all!

There is not good or bad knowledge. It can be in service or in treachery; purity and impurity means nothing to it. Knowledge is knowledge, forever and everywhere, the same for the Muslim and the non-Muslim, for the people as well as their enemies and for the servants or the traitors! Limitations exist only in "consciousness" -- the power which will employ knowledge, give it direction and end up in morality or immorality, peace or war and justice or injustice!!!

In a capitalistic system, knowledge and science have the same meaning as in a communistic system. The Nazi (Fascist) physicists know as much about nature as their victims and the respected preachers of the Caliph are as knowledgeable about the religion as those preachers imprisoned by the Caliph[1].

What makes one an "executioner" (جَلّاد), the other a "martyr" (شَهيد), one an oppressor, the other a freedom lover and one corrupt, the other righteous is not "knowledge" but "consciousness".

The question regarding the types of sciences and knowledge is not relevant, but what is important is the type of "consciousness". Hajj specifies this very well as "sacred consciousness" (شُعورِ حَرام); that is, whatever is guarded by the sanctuary of

[1]The author is referring to some of the very knowledgeable teachers of Islam who were in the prisons of Muslim Caliphs (Muslim only by name). They only allowed their admirers and puppets to preach.

chastity, modesty and cleanliness.

The first stage (Arafat) is a single word, but the second stage is not just "Mashar". Rather, it is called "Mashar-ul-Haram" (مشعرالحرام) way. And, to our surprise, the stop (وقوف) at Mashar-ul-Haram is during the *night time* while the pause at Arafat is during the *day time*! Why? Because Arafat is representing the stage of knowledge and science which is an objective relationship between the thoughts and the existing facts of the world (برون ذات). Clear vision is necessary; therefore, it needs light (daytime). Mashar represents the stage of consciousness which is a subjective relationship between thoughts. Therefore, it is the power of understanding achieved by more concentration in the darkness and the silence of "night time" (درون ذات).

Arafat is the stage of experience and objectivity (نظر). Mashar is the stage of insight and subjectivity (بصیرت)[1]. Arafat is a state of mind far from corruption and sickness. Mashar is a stage of consciousness with full responsibility, pure and righteous in the sacred and secure land of Mashar-ul-Haram as in the Sacred Mosque (مسجدالحرام) and the holy month (شهر الحرام)! Sin, corruption, aggression and fighting are forbidden; no one is allowed to hurt an animal or even uproot a plant! The earth and sky are safe and secure in freedom and modesty. A righteous environment needed for peace prevails. It is as clean and pure as a spirit and as glorious as nature.

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[1]**Quran LXXXVIII: 17**

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

Will they not regard the Camels how they are created?

also XII: 108

أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ

Call on Allah with sure knowledge.

So surprisingly, a "consciousness" born of "knowledge" and pregnant with "love" exists. It is the next door neighbor of "science" and "faith". This is the stage between Arafat and Mina. Intuition needs no light; it is illuminated by thought and able to solve any problems of "love"!

Hikma (حِكْمَت) is the type of knowledge or acute insight that was brought to mankind by prophets and not by scientist or philosophers. This is the type of knowledge and self-consciousness that Islam talks about. It not only trains scientists, but conscious and responsible intellectuals.

It is not the subjectivity of phenomenons and regulations; it is the clear light (نور)! It is the type of knowledge that our illiterate prophet (PBUH) inspired:

اَلعِلمُ نُورٌ يَقذِفُه اَللّٰه فِي قَلْبِ مَنْ يَشاءُ

Allah will put this light in the hearts of those He likes (wishes).

This is the knowledge of the proper guidance. Anyone can learn the knowledge of Arafat, but the intuition of Mashar is the light that Allah puts in the hearts of those whom he wishes! Who are they? They are not those who work selfishly, but those who struggle for the cause of others.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

Quran XXIX: 69

As for those who strive in use, we surely guide them to our path.

This is the knowledge of "guidance", "self-consciousness", "deliverance" and "salvation". In the light of this knowledge, an "illiterate bedouin" (بَدَوِي) became the leader of a tribe and the torch-holder of a caravan! This knowledge (Hikma) is not learned from books or taught in schools or universities. It is taught in the field of struggle and by Holy War (جِهاد). The students who learned this knowledge fight for the freedom of mankind (مُجاهِد) and for the sake of Allah.

To learn this knowledge you need no light; it is light by itself. Luminosity is its nature. With this knowledge you can even see in the dark night -- like the night of Mashar-ul-Haram. Why should you fear the night and the dark? Are you not on the right way? Are not the people with you? Are not you with the caravan? A drop going in the white-river of people? All on the right path?

ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ

Quran II: 199

Then hasten onward from the place whence the multitude hasteneth onward.

How sensational it is to search for arms[1] in the dark land of "sense" and "feelings" (مشعر)! Why not wait until morning? What is the holy war for? The stop in Mashar is for you to think, to plan, to strengthen your spirit, to collect arms and to prepare yourself for the battlefield. On the night of holy war, all this must be done in the dissimulation of the night, in a hidden ambush and next to Mina (the state of oppression).

You are to collect arms in the dark of night, but with the light of "sense" and "feelings" (the sacred sense) and with the knowledge you gained in the light of Arafat! Wait all night; wait for the sunrise and see the morning of light, victory and love in Mina!

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The roaring and restless army has collected the pebbles (جمرات) from the stony land of Mashar. Now at the border of Mina, one waits with silence everywhere (سکوت) and thinks (تأمل) in this desert of "resurrection" (محشر)...No, Oh Allah, I meant the land of Mashar (مشعر)! There is no tent, no sign, no wall, no door, not a ceiling, not a street, not a tower -- it is not a city! Do not waste your time to look for your friends or find your caravan. Everyone here is alone. There are only two of you here -- you and night!

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[1]During the stay in Mashar everybody has to pick up seventy pebbles (symbol of arms) to shed in the holy war the following day.

Such a big crowd! All caravans and tribes are grouped together. "Resurrection" (مَحْشَر)!

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ

Quran LXXX: 34, 35, 36

On the day when a man fleeth from his brother and his mother and his father. And his wife and his children!

You had forgotten yourself; here again you will find yourself!

While in the state of Ihram and at Miqat, you forgot yourself and joined the people. In Tawaf, you were carried by them. After Sa'y, you found yourself. At Arafat, you were drawn into the ocean. And then again, you will find yourself at Mashar.

Everyone is alone in such a crowd. Here you have discovered "Your truth"; you are with no cover-up, no color, no mask or make up, naked and pure. Tonight you will conduct a private talk with a Friend (Allah)! Declare yourself and confess your sins. It is sensational to confess and clearly proclaim what you want. Now is the time to ignore all those limitations and break the walls. Release what you have imprisoned inside you all these years! You are here by yourself.

You joined the crowd as an individual. Here in the crowd you will end up being alone again! The "individuality" which you have found by diving into the ocean of people and finding the pearl of yourself is wonderful; you are shoulder to shoulder with the people but simultaneously alone! How wonderful!
(كُنْ مَعَ النَّاسِ وَلَا تَكُنْ مِنْهُمْ) The strait of Muzdalifa (مُزْدَلِفَة)[1] strongly embraces this army in it's arms. Millions of Muslims, undivided and unscattered, are packed shoulder to shoulder (as if they have crept onto each other). Nevertheless, everyone is alone facing the inspiring sky of Mashar!

You feel lonely among this absolute sovereignty of people. Nobody knows one another, but do not be afraid. The night has covered you in its modesty.

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[1]Muzdalifa: The strait between Mashar and Mina.

" شب تو را در حریم عفت خویش گرفته است "

No one will look at you or call you by what you were called before. Free yourself and leave yourself in the hands of the night. What am I saying? The night of Mashar has covered the horizon and it appears as a heavenly screen.

In this silent palm grove full of moonlight, leave your searching eyes and restless heart in the shower of its silence, to fledge and flutter as a butterfly in love. Then, in the depth of your heart, feel the loneliness in this desert where you are sentenced to live[1]. Amidst such glorious silence, you are able to hear Allah and the voice of "the great prisoner of the earth" and leader of humanity who bent his head into the well, painfully groaning and crying in the heart of this desert[2].

When Mashar is overcome by the glorious and mysterious Magnificence of night, everything becomes quiet and calm. Suddenly the invader's flood (Islamic Army) flows into this valley and irrigates the bed, the hills and the neighborhood mountains. Then Mashar is quiet again under it's heavenly ceiling.

" مشعر این نخلستان خاموش و پر مهتابی که هر گاه مشت خونین و بیتاب
قلبت را در زیر بارانهای غیبی سکوتش میگیری و نگاههای اسیرت را
همچون پروانه های شوق در این مزرع سبز رها میکنی ، غربت این کویر
بی دردرا که در آن بزندگی کردن محکومی در عمق فطرت خویش احساس میکنی "

Night has come to Mashar and there is no light; yet, there is the moonlight and the shower of luminous stars -- shining and illuminating the desert. The night of Mashar and its beautiful heavenly sky is unknown to those who have lived a city-life, spoiling their time by searching for worldly needs and greeds. Their nights

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[1]This narrow passage causes the people to be packed closer together.

[2]The Author is speaking of Imam Ali who used to get up at night, go to the Baqi Cemetery, bend into the well and cry!

are quite different! The night of Mashar is a shadow of imagination and paradise -- moonlight, cool, clear and kind with the tender smile of Allah. This is where your heart will witness Allah's swearing. "In the name of the moon and moonlight..."

وَالشَّمْسِ وَضُحٰىهَا ۝١ وَالْقَمَرِ إِذَا تَلٰىهَا ۝٢ وَالنَّهَارِ إِذَا جَلّٰىهَا ۝٣ وَاللَّيْلِ
إِذَا يَغْشٰىهَا ۝٤ وَالسَّمَآءِ وَمَا بَنٰىهَا ۝٥ وَالْأَرْضِ وَمَا طَحٰىهَا

Quran XCI: 1-6

By the sun and his brightness, and the noon when she floweth him and the day when it revealeth him, and the night when it enshroudeth him, and the heaven and He who built it, and the earth and He who spread it.

It is not like the nights of crowded and polluted urban areas where people exhale the damp infectious air and stars look pale and sick!

It is the tenth night of Zul-Hijjah (ذی الحجه). The great army of tawheed (Unity) and learned freedom-fighters (مجاهد) has camped on this mountain. It's soldiers are totally distracted from this world by their "rapturous thoughts of love" as they stare at the sky of Mashar. This inverted blue ocean is filled with germs of the sky (stars) that appear successively amidst this dark ceiling of the universe and open a window to another world. As the only fondling smile of nature in the face of cursed people of the earth, the moon sparkles radiantly from the top of the mountain; it illuminates the valley of Mashar. At the other corner of the sky, the smiling stars are busy hanging the luster of "Pleiades" from the ceiling of Mashar in order to illuminate the mysterious path which directs toward eternity. This so-called "Milky Way" is "The Way to Mecca"[1] or "The Way of Ali"[2].

Such great and important meanings are concealed in the language and interpretations of the illiterates. They will be laughed at by the

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[1] & [2]In the Persian language, these are two nicknames for the "Milky Way". They are used because it is said that Ali followed this path to go to Mecca.

educated (ulema - علما) who are still at the stage of Arafat. The "facts" in these stories are more significant and deeper than the "History"; however, these "facts" are ignored because "they did not happen"! Those historians who realize and record "what happens" do not know that these "facts" are overlooked by them nor are they aware of how their lives are wasted recording empty, ridiculous stories and hated falsehoods simply because "they happened" and are the objectives!

Look at the sky of Mashar!!! See the beams of the stars penetrating the heart of the night; they are the security angels of heaven. Should the devils and corrupt ones decide to secretly spy from a corner in the darkness, they will be knocked down by the beams of the shooting stars! Why? So that no evil-doer or stranger will dare to invade it's holy and glorious privacy! Why? So that no evil-doer or stranger will understand and know the secret of it's magnificence!

And you, who are "shoulder to shoulder with the people" and lost in the crowd, nevertheless, you are privately with Allah! Oh "soldier in love", "worshipper of the night of Mashar", "lion of the field of Mina" and "member of the army of Jihad" (جهاد) awaiting in the stage of consciousness to fight with Satan on the following day -- what are you carrying with you??? Wear your Kafan[1] and hold your stones (arms) in your hands -- nothing else!

Put your arms under your head and have privacy with Allah tonight. Only Him and you are together along with your arms and faith. Leave this "mean world" and ignore your "limitations". Fly above this heavenly sky, pass through the openings in the stars and ascend to the roof of creation. If you are good follower of Mohammed (PBUH), do what he did[2]! "Let your heart be enlightened by love!"

" عشق را در مجمر فطرت بیفروز "

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[1]Kafan: Winding Sheet.

[2] معراج Asra, Miraj.

Kill all of the weaknesses, fears, complexes and interests which you had in your life. Prepare for tomorrow by getting ready tonight! Oh "free creature", "soldier in love" and the devils (عَشّاق) are waiting in front of Mina. Train yourself tonight since there is going to be a serious battle tomorrow. In this land of consciousness, fill your hands with arms and fill your heart with love!

You may ask yourself -- What am I supposed to see or do here??? The answer is -- Nothing!!! You are free to sink in this ocean of people! You may spend the night as you want; you may even sleep! But...wish and behave as if you are in Mashar where there is nothing to see! THE GLORY SHOULD BE IN YOUR VISION NOT IN WHAT YOU LOOK AT!!! There are no obligations here. What you are supposed to do is beyond a simple duty (i.e. thinking [تأمّل]).

How wonderful!!! There are hundreds of thousands of nameless people who lack any sort of identification sitting on the ground and gazing at the star-filled sky of Mashar. Your thirst will be satisfied by the invisible showers of revelation which fall from the sky. In the midst of this crowd, silence can be heard! In the midst of this holy atmosphere, there is nothing to pre-occupy your mind -- not even thoughts of Allah because Allah is everywhere! You can smell Him as simply as a rose can be smelled. You can feel His presence in your ears, eyes, heart and deep in your bones...What is being said? You can feel Him on your skin as a caress, as love!

Spend the night at Mashar thinking so that you may attain self-discovery. In the darkness of the night, try to find your arms and prepare for the following day. What a beautiful view! The army is arriving from Arafat and hastily hiking on the mountains to gather arms. This is the army of Tawheed (توحيد) wherein the only existing rank is in relation to Allah and not one another. Status is granted to the people on the basis of the nature and character of one's "self", the "self" of today, the "self" of yesterday and the "self" at any given time -- NOT on the principle of names or selected individuals. Lastly, Ibrahim is the commander of this army of Tawheed.

At the mountains and in the darkness of the night, gather your

arms collectively bearing in mind that everyone is responsible for himself. The next stage is Mina (the battlefield) which takes place on the following day, the day of "Sacrifice" (the time of Jihad). Your arms must be collected during the darkness of the night while you must fight during the daylight. This ocean of people appears stormy and restless. They are thinking about and preparing for the war. Thousand of mysterious ghosts, all brothers and sisters and all soldiers form this ocean of people. All of them know each other, yet, one cannot identify his brother or sister; they are all the same.

In the darkness of Mashar, everybody is working diligently, bending over and searching the stony land to find the pebbles (جمره Jamarah) that will be shed in the battlefield of Mina (رمی Rami). Jamarah is a pebble but a special kind, so be careful! It is dark and the pebbles are difficult to find. Measure them and pick up the right size! You should follow the recommendation in your selection -- disciplined, be united, stay together and feel completely responsible...It is a serious matter. These pebbles will be used as your weapons to kill your enemy. Choose the ones that are smooth, shiny, round, and smaller than a nut but bigger than a pistachio! What does the pebble represent? It represents a Bullet! Everything is in order and carefully evaluated. Each soldier in Ibrahim's army has to shoot seventy bullets at the enemies in Mina. They are to be shot at the head, trunk and heart of the enemy. Only those bullets which hit the enemy will be counted; if you are not an expert, select more bullets to compensate for your lack of skill. Regardless, you must have enough for the front line. If you hit one less than the recommended number, you are not considered a soldier nor is your Hajj accepted.

Follow the rules while you are in this army. Remember you have to stay in Mina for three days (tenth, eleventh, twelfth). Be sure your bullets are not wasted because only those that strike the enemy are accredited. These are military acts. The facts and actions are as important as the objective results. The scene is a battlefield not an abbey! The orders are simple, punctual, exact, decisive, unavoidable and need no theological or philosophical interpretations. The acts are not related to praying, interceding, mourning or supplicating. An action with consequences emerges.

Absolute obedience characterized by no disputes is expected. Nothing and nobody can be replaced at this point; excuses are accepted for no one! Do not forget that on these mountains no person has the authority. Even if Ibrahim (PBUH) or Mohammad (PBUH) hit less than the recommended number of bullets, his Hajj would not have been accepted. What does this tell you? If you make a mistake, you will be penalized. There is no place for "rationalization" or bribery in this situation.

On the first day, you attack once and shoot seven bullets each time. A total of forty-nine bullets are shot during these days. On the fourth day, you are free to leave or remain in Mina. If you stay, you must fight and conduct attacks as you did on the second or third day. In this case, you must have at least seventy bullets. Since Mina is the battle front, nobody should rest there. If you stay, you have to fight!

Once everyone has collected the arms, the military atmosphere suddenly changes to a spiritual one. There are no more discussions about arms, fighting, disciplines and absolute obedience. Instead, all conversations are regarding peace, love and ascension of the spirit to heaven. The roars of the restless lions will be converted to the moans of pain. The sound of flying bullets will be replaced by a silence in which one can hear the people whispering, ascending the sky and speaking with Allah in the middle of the night.

What a lovely scene! The night of Mashar first witnessed the shouts and restlessness of a dreadful army that planned a big conspiracy for the next day! And then what? A clear and waveless sea which under the moonlight and shower of the stars reflects a heaven on this earth appears! It is the land of the angels of beauty and mercy. Everyone is deeply astonished and so silent -- as if there were a bird sitting on their shoulder. One can even hear the sound of the "tear drops" of those who cry modestly. No sound dares to break the silence of Mashar except the "heart-beat" of lovers!

Mashar is the camping area of the army in the world in which every soldier is a commander too. They do not only drink, entertain and enjoy preparations for the fight the following day; rather, they have celebrated the victorious battle ahead of time during the 'Id

(عید) night. All are engrossed in love, humility and silence. They face the future and the rapture of restlessness and eagerness of the front of eternity, quench their thirst with the shower of revelation, purify themselves through worship and strengthen their spirit by praying. Why all this? So that in tomorrow's battle ("as Jacob was restless to die when he was separated from Joseph"), they may get the honor of Shahadat[1] (شہادت) from the hand of the great commander, Allah (اللہ)...!!!

How strange?!! Waiting for the day of struggle that is creeping closer and closer to them, the soldiers in Mashar have their hands filled with arms and their lips filled with prayers. The morning breeze has set such a mysterious movement in the camp when the harmonious sound of "Azan"[2] (اذان) is heard from every corner, freely casting an echo everywhere. It is as if the echo reaches the far horizon. Hundreds of thousands of "figures" are bending and prostrating in the ambiguity of the dawn. The breeze of Azan passes through this land of Tawheed (توحید) so gently that nothing can disturb the glory of its unity! The time for the morning prayer has come. It is the same morning prayer that you always perform, but the difference this time is in the atmosphere in which your prayers are said. Silence has overcome Mashar -- as if everyone is asleep. The night has passed over and above the mountains, passed over and above those who sleep in Mashar and disappeared in the Strait of Mina. And now -- the sun is rising!

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[1]Shahadat: Martyrdom.
[2]Azan: Call to prayer.

MINA (منیٰ)

At Mina, the longest and last pause (وُقُوف) occurs! It signifies hope, aspiration, idealism and ...love! Love is the last stage; it follows knowledge and consciousness (sense). Adhering to eastern gnosticism, Dante (دانتہ), in his book **Divine Comedy...**, recognizes only two stages -- wisdom (Virgil) and love (Beatrice). However, during the "Divine Drama" of Hajj, three stages, knowledge, consciousness and love, exist!

The greatest moment of Hajj, the tenth day on which the 'Id (عید) of sacrifice falls, has arrived. The light of the rising sun in Mashar awakens the people from their slumber. Gradually, the clusters of soldiers from various corners join together and merge into a huge river. Having established a solid army, they prepare to leave Mashar and go on to their next stop in Mina.

The army of Tawheed has spent the entire night gathering arms, communicating with Allah and waiting for the sun to rise. These "worshippers" of Mashar are transformed into the "lions" of Mina! Wholeheartedly in love and overflowing with anger, they rush toward Mina.

" أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ "

Prophet (PBUH)

Enemies of the unbelievers and brothers among yourselves.

The army maneuvers toward the west to Mina, the land of Allah and Satan. The smile of the 'Id's sun has made everyone restless. As the

soldiers pass through the strait of Mohassar (مُحَسِّر), a very narrow strait, the lines become more solid. As the Commander in Chief[1], the sun orders the soldiers to "act", to "run" with "small and swift steps", to "stay together" and to "hurry"! Those who were in the state of intuition and tranquility in Mashar suddenly become nimble and restless, dashing to Mina. Abruptly, they halt as if they have encountered a huge non-penetrating dam! They sit back as if they can no longer proceed further. There are only a few movements at the very end of the crowd. What has happened??? Which dam in the world has such power as this roaring river??? Who can give such an absolute order to "stop" here??? The Sunrise!!! The Sun is the Commander.

Now, the army is in front (جِمْرَة) of Mina. Millions of freedom-fighters who refuse to obey any power except Allah crowd the long lines. An imaginary line (خَطّ بُطلان) beyond which no one dares to step exists; this invisible wall separates Mashar from Mina. No one and no power can brake through the secure wall, not even Ibrahim (PBUH) or Mohammed (PBUH). Such a restriction is not a "rule" or a "contract", but a "tradition" (سُنَّة). It is the order of that same system which governs the entire universe (Allah).

And THERE WILL BE NO ALTERATION OR ASSIMILATION IN HIS TRADITION.

Quran XXXV: 43

فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيلاً وَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيلاً

As the natural force of gravity prevails, as life and death are realities, here the sun is the Commander! Let it rise! It will penetrate the wall with its delicate beams and make way for the army to pass as simply as when a shadow disappears by light. The concrete wall which has halted the army will soon be destroyed by the "smile of the morning"! Behind the invisible wall the restless and well-armed soldiers have waited all night for the sun to rise and the command to pass! Although the night has terminated and sparks of light are

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[1]No one can leave Mashar before sunrise; the attack begins by sunrise at the border of Mina.

scattered all over, there are still a few moments before the sun will appear in the east. Nowhere on this earth, at no given time and upon no nation has the "sunrise" had such authority! In a state of very deep and exciting silence, millions of eyes and hearts wait to receive the command (to see the sunrise). Some hear it sooner because of their desperation and restlessness! Why??? It is an order to the army which symbolizes the power of Tawheed on earth. Here you will find the only army in history that is governed by the sun and the only nation that has agreed to be ruled by the sun and by the morning!!

At Arafat, the sun is rising and coming up behind the mountains. The dawn has already demolished the tent of the evil of the darkness (غاسق وَاذا وَقَبَ)[1] and splashed the blood of all those who were martyred by the oppressors or unbelievers in "the face of the 'Id". At this point, the sun is ordering the army of tawheed to revenge by attacking the roots of the three oppressors of history (طاغوت تاريخ)[2].

• شفق سرخ خیمه سیاه ، غاسق واغب ، را تا گریبان گرفته
وخون شهیدان جور و قربانیان شرك را بر چهره عید قربان
پاشیده است و سپاه توحید را در آستانه° بور ش بسر
پایگاههای سه طاغوت تاریخ به خونخواهی فرا میخواند •

Such wonderful moments! The sun by its light, twilight by it's piercing beams and morning by its breeze have made everyone restless. These "holy signs of Allah" which characterize happiness, hope and faith are appearing to give the order to fight and the good-tidings of victory. They are here to command you to destroy the idols. Today, Satan's largest base on earth will be annihilated. Today, polytheism will be killed. Today, tawheed, love and devotion will reveal their glorious faces; in other words, they will manifest their true essence!

Suddenly, the sunrise illuminates the straight and the soldiers are ordered to pass. The clamour of happiness, the sun beams and the flood of people will unite and flow into the Strait of Mina. The crowd

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[1](غاسق اذا وقب) Quran CXIII: 3

[2]See the next chapter for a better identification of the three oppressors.

no longer consists of "the white birds of peace" but instead "the armed freedom-fighters". This is why the orders must be followed and discipline must be implemented.

"Stay in Mashar all night"!
"Enter Mina on the tenth day"!

At dawn, you should be at the border of Mina. To join and pass this boundary, you must view the sun of the tenth day. Mina is toward the west while Arafat is toward the east. The army faces Mina; the sun rises behind the soldiers; the sun passes the mountains of Arafat; and the sun enters the Strait of Mina. THEREFORE, THE SUN IS ALSO PERFORMING HAJJ; IT RISES IN ARAFAT, PASSES FROM MASHAR AND ENTERS MINA.

The army of love is ready for Jihad (جهاد). Those freedom-fighters who came from Arafat, spent the night in Mashar, collected their arms and strengthened their faith have to wait at the gate of Mina. Where? At the border of a city that is the center of martyrdom and simultaneously the battlefield! Wait and obey the sun! How?

—Prepare yourself -- collect your arms at night!
—Do not enter Mina before sunrise since the night it the appointed time for the pause in Mashar.
—Do not remain in Mashar after sunrise since the daytime is the prime time to be in Mina.
—Start your attack at sunrise.
—The rise of which sun? That of the tenth day of Zul-Hijja.
—When it is time to attack, the order of the "sun" is the order of "time".
—Obey this order.
—Listen only to the sun.
—And look for the sun of the tenth day, the sun of 'Id.

Oh Allah! There is quite a distance from the border of Mina to the bases of the Satans. The battlefield is far from the entrance of Mina. Nevertheless, naturally the 'Id should be celebrated after you have defeated the devils by shooting (رمي جمرات) them and achieving victory. But...look at the nation of Tawheed and its tradition. The 'Id has been celebrated even before the battle commences!

This means: You are victorious once you "make your decision"!

This means: You have won the battle once you enter the border of Mina!

And...What is being said? Oh God! How difficult it is to understand this simple nation? How complicated are these easy-going people?!

This means: You will be victorious if it is the time.
When is the time?
If you come from Arafat.
"If" you have stayed in Mashar -- contemplating and gathering the weapons for the morning of the 'Id...

No, No! The most important "ifs" have not been mentioned! Hajj is like nature; it is a genuine portrait of Islam -- Islam not in "words" but in "action"! It is a "symbol". The deeper you dive in this sea, the farther you are from the end; it is endless! It means as much as "you understand". Only one can claim that he understands it all, he who understands none!

The most important "ifs" have been omitted:

—If you come during the Hajj season.
—If you have gone to Miqat.
—If you are dressed in Ihram.

What is being said?
Who are YOU?
Who am I?

"One can do nothing"! The holy Quran speaks of "people" not "one" person. What a beautiful word (اَلنَّاس), "people", is used. It is plural and has no singular form!

يَدُ اللّٰهِ مَعَ الْجَمَاعَةِ

Allah's hand supports the Community.

Movement, perfection, representation of Allah in this world, victory and...are all written in the "fate of the people". Allah's constant tradition (سُنَّتُ اللّٰهِ) is to help the community and the society at

large. The "fate of history"[1] is toward the confirmation of Allah's tradition in the creation of mankind. What "you" and "I" can do is to discover this tradition and make the right selection from the written fate, the fate of history, the will of God at a given time, the outcome of man's life and the end of the continuous revolution for universal peace!

Since this is the Allah of Ibrahim and the Creator of Mankind who says in the Holy Quran, XXI: 105:

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

My righteous slaves will inherit the earth.

And He is the one who promises:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

Quran XXVIII: 5

And we desired to show favor unto those who were oppressed on earth and to make them examples and to make them inheritors.

(اِستِضْعَاف) "Defenselessness", which includes whatever weakens and alienates (التناسيو ن) mankind, will destroy all human morals and physical powers. This is the word that describes all of the ways and means employed by the enemies of mankind -- colonialism, exploitation, banishment or any other term which may be used in the future (إستِعْمَار ـ اِستِبْدَاد ـ اِستِبْعَاد ـ اِستِعْمَار). Let them say what pleases them! Regardless, Allah promises that He will rescue and liberate the victims of oppression. Furthermore, He renders the pledge of the future leadership of human society. The class of people who were always and everywhere deprived of their human right will inherit the palaces of power, the treasuries of wealth and the fortunes of education! What a similarity between the words " مُسْتَضْعَفِين " ("the oppressed people of the world") and

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[1]Determinism (تَقْدِير ـ جَبْر)

" مُعَذَّبِين " ("the wretched of the earth")[1] which is the title of a book by Frantz Fanon. "On the day of judgment, God's officials will divide people into two groups -- those saved who will go to heaven and those damned who will go to hell"[2]. Even in this world, those commissioned by Satan have separated people into two groups -- the heavenly ones and the tormented ones. As Sartre (سارتر) says in the beginning of his book, **From Two Billion Population of the Earth**, colonialists believe that five-hundred million people are "human" while one and a half billion are "natives" or the underprivileged people who constitute the third world!

But what difference does it make if the fate of history and Allah's determination grant victory to the "victims of oppression", "the helpless ones of the earth" or "the children of Abel" (مَا هَابِيلَيَّان)?!! Allah's determination will not be altered; this is the fate of history! (فَلَنْ تَجِدَ لِسُنَّتِ اللهِ تَبْدِيلاً) (سُنَّت)[3].

Allah created phenomena and He also set forth the orientation. (Quran XXXV: 43) لَهُ الْخَلْقُ وَلَهُ الْأَمْرُ

And you, as a "phenomenon", are to discover this fate and choose your fate! Just as nature and history have their own destiny, you have a destiny!

"You" are an inmate in the big four "prisons" of "nature", "history", "society" and "yourself". Consciously, you should discover the fate of nature by learning the sciences and accordingly free yourself from its prison[4]. Consciously, you should discover history (by learning philosophy and historical sciences) and accordingly change your history. Consciously, you should discover your society (by learning sociology) and become acquainted with how to apply its rules in order to free yourself. To escape these three prisons you need "knowledge" (علم). But, what about the fourth one, the prison of human instincts??? It is

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[1] **Les Damnes de la Terre** by Frantz Fanon.

[2] مُعَذَّبِين

[3] Sunnat (سُنَّت): Fate or phenomenon.

[4] As a physicist who acts against the force of gravity, or an agricultural engineer who opposes his will to overcome the environmental condition of a plant.

internal and carried by you! Science is unable to liberate you from this jail since it is inside you. It is in your knowledgeable self! You require a special knowledge to introduce "you" to "yourself" and to help you discover yourself. You require a certain power to enable you to overcome your weaknesses and to rebel against yourself. You require a strong hand to help you and to change you. In this case, knowledge is not a remedy; rather, it is a prisoner of the learned by itself. However, wisdom, consciousness and faith (the lights that were kindled on earth by the prophets) are the types of knowledge that will facilitate your self-discovery and identification of your internal prisoner. The power that will release you from self-centeredness is not the "servant of science" but is the "art of love"! It will enable you to yield your "life" by Shahadat (شهادت)[1] if you feel it is your prisoner. And, with your own hands, you will sacrifice your Ismail, something beyond Shahadat, if you think he is in your way. It may be concluded that you can free yourself from the fourth jail through "love"! This knowledge endows you with such a degree of consciousness and creativity that allows you to build yourself up to the will of Allah and not to be merely a servant of nature!

Man is a creature who descended (هَبُوطْ) upon this earth and was left alone. Therefore, you are only an existing phenomenon and must construct your own nature. You are a Zero or a nothing who may become everything! You are a "doubt" or a "possibility" who may acquire the shape of a man. If you choose to be human and consciously discover your nature (faith), you will be able to liberate yourself. You will be able to find the fate of history and realize that history is the fate of man through the ages as well as an evolution from zero toward Allah. From one nothing you begin to know man and his values and so you adopt humanity. This is an everlasting "river"; it is an eternal current. The sovereignty of the night of Mashar and the oppression of the three oppressors in Mina will not change or divert the progressive course of this fate. This is the "fate" of Allah! ( )

THE TEXT OF YOUR FATE WILL BE WRITTEN BY OTHERS IF YOU "DO NOT KNOW"; BUT YOU WILL WRITE IT IF YOU

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[1]Shahadat: Martyrdom.

"KNOW"!!! ¡And you, Oh "Zero", who are now "conscious" and "free", if you come to Miqat on time and know and follow your natural way (fate of Adam), you will be on the right path (صراط المستقيم) (i.e. going from home to Kaaba) (كعبه) or from "mud" to "Allah")!

The world is under the authority of "Allah's will" and ruled by scientific determination (جبر علم). Standing at the bank of this "river" you are free and entitled to decide either to remain in the bank and die OR to enter the river of people and move! (Now, one may realize what Imam Sadegh[1] said, "It is neither free-will nor predestination but in between the two or a combination of both". It is a freedom to choose the fate. "Submission + Obedience = Islam.")

This flood of people overflows the border of Mina and conquers the land of Eblis. While Satan is defeated, the sun of the tenth day raises the flag of victory. With its first smile, the sun gives the signal to pass. It renders the order to begin the battle and attack; simultaneously, the sun announces the victory and the completion of the task!

This is the fate of history and Allah's will for the people -- all in the hands of mankind and being left up to you! So -- what is the most important "If"??? That you be victorious "if you have joined this flood of people". The people who have decided to approach Allah! The nation! The everlasting and moving society! The roaring river that will penetrate through any rock or dam and inevitably reach the sea...! Yes, if you do not stop on your way to Mina from Mashar, if you do not go the wrong way nor your way but join the people, you will reach Mina, defeat the Satans and sacrifice your Ismail. This is the clear order of Allah to all those who go to Hajj.

Quran II: 198 ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

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Fully armed and determined, the army of Tawheed enters the valley of Mina, Mina the battlefield.

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[1]Imam Sadegh: Great Great Grandson of Imam Ali.

THE BATTLE FRONT (رُمي جِمَرات)

The three Satans, situated along the King's Street, are about one hundred meters apart from each other. Each represents a "monument", a "statue" or an "idol". Every year their faces are painted white!

"God is Great", how meaningful! The army has arrived; all have arms (pebbles) in their hands and are ready to fire. When you reach the first idol, do not shoot (جَمْرَة الأولىٰ) - but pass by. When you reach the second idol, do not shoot but pass by. (جَمْرَة الوسطىٰ) When you reach the third idol, do not pass by, but shoot! (جَمْرَة العقبىٰ) Why? Those wise and experienced teachers usually tell us to quietly and gradually take turns in a sequential way but here Ibrahim is the Commander and orders:

"SHOOT THE LAST ONE IN YOUR FIRST ATTACK"!
"DID YOU SHOOT?"
"YES"
"HOW MANY TIMES?"
"SEVEN!"
"ARE YOU SURE THEY HIT THE TARGET?"
"I AM SURE."
"DID YOU HIT THE BELLY OR THE LEGS?"
"NONE!"
"DID YOU HIT HIS BACK?"
"NO."
"DID YOU HIT HIS HEAD AND FACE?"
"YES, I DID."
"WELL DONE!"

The fight is over. When the last idol falls, the first and second ones

can not resist. The last idol supports the other two. After leaving the front, you have nothing more to do except make the sacrifice. Then you may announce and celebrate your victory! Take off your Ihram, put on your desired clothing, cut your hair, use perfume if you want, and embrace your spouse. You are free now! You are a man! Mina is conquered by you and Satan is defeated. What am I saying? You are Ibrahim now! You are in the position to sacrifice your Ismail for "Him"!

"SACRIFICE" (قُربانی)

After you have shot the last idol, offer the sacrifice immediately since these three idols are the statues of trinity and the symbols of three Satanic stages. Always be conscious of your intention (نیّت) and do not forget its meaning! Know what you are doing and why? The rituals should not mislead you to overlook your purpose. All these are "hints", so be careful to view what you are supposed to see. Procedures and techniques should not confuse you; the meanings should be understood and not the formalities. (حجِ معانی not حجِ مناسِک).

During Hajj every action depends on and is proceeded by your intention. Any action without it is not accepted. Intention is obligatory for fasting too; if you forget to say it, you will somehow feel it. The same is true during the Holy War (جهاد); if you do not declare the intention you are still a fighting soldier. At Hajj, your acts are useless without the intention since these ceremonies are "hints", "signs" and "symbols". A person only physically touches his forehead on the ground if he does not understand the meaning of prostration (سَجْدة). He who does not realize the essence of Hajj only brings back from Mecca a suitcase full of souvenirs and an empty mind.[1]

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[1]There are many souvenir shops in Mecca which sell electrical equipment, household items, jewelries, and etc. Many people treat Hajj as a tourist attraction going to Mecca and spend lots of time and money to fill their suitcases. Nowadays, Mecca is a good "common market" for foreign trade.

During Hajj you are to:

—Declare monotheism by TAWAF.
—Exercise the struggle of Hajar by Sa'y.
—Show the descension of Adam (هُبُوْط) by going to Arafat from the Kaaba.
—Show the philosophy of man's creation, the evolution of thoughts from pure science to pure love and the ascension (تَعَالِی) of the spirit from mud to God by going from Arafat to Mina.

The last stage of evolution and idealism, absolute freedom with absolute submission...or the stage of IBRAHIM, is in Mina. Now, you are about to act as Ibrahim. He brought his son Ismail to sacrifice. Who is your Ismail or what is it? -- Your position? Your honor? Profession? Money? House? Farm? Car? Love? Family? Knowledge? Social class? Art? Dress? Name? Your life? Your youth? Your beauty...? How do I know? But you know it yourself. Whoever and whatever, you should have brought it with you to sacrifice here. I can not tell you which one, but I can give you some clues to help -- whatever weakens your faith, whatever stops you from "going", whatever distracts you from accepting responsibilities, whatever causes you to be self-centered, whatever makes you unable to hear the message and confess the truth, whatever forces you to "escape", whatever causes you to rationalize for the sake of convenience, whatever makes you blind and deaf...You are in the position of Ibrahim whose weakness was in his love for Ismail (his son). He was teased by Satan. Imagine yourself at the peak of honor, full of pride and there is only ONE THING for which you can give up everything and sacrifice any other love for its love. THAT IS YOUR ISMAIL! Your Ismail can be a person, an object, a rank, a position or even a "weakness"! But -- for Ibrahim it was his son!

Toward the end of his life, Ibrahim witnessed a century of struggle, movement, homelessness, fighting in Holy Wars, confrontation with the ignorance of his tribe, oppression of Nimrod[1] and the fanaticism of idol worshippers. While intelligent and rebellious, he spent his youth in the house of a fanatic

[1]Nimrod: See footnote page 14.

idol-worshipper and idol-maker (Azar). His barren wife Sara was a fanatic aristocrat.

Ibrahim undertook the difficult task of being a prophet of monotheism (توحید) within an oppressive system. In that age of darkness, he tolerated a century of torture and created an awareness and love for freedom in a people who were so used to oppression.

Ibrahim got old and lonely. At the height of his prophecy he remained a "man"[1]; yet, as any other human being, he wished to have a son. His wife was infertile and he was more than a hundred years old. He was wishful, but not hopeful. Allah rewarded the old man for the time he spent and the suffering he experienced while propagating, "His message". He blessed him with a son (Ismail) from his maid, Hajar. She was a black woman who was not "honorable" enough to create jealousy in the heart of his first wife, Sara.

Ismail was not only a son for his father. He was the result of a whole life's expectation, the reward for a life full of struggle. The only son of an old father, he was the most dear after all those miserable years. For Ibrahim, Ismail was his son, but your Ismail may be "you", your family, your job, your wealth, your fame...How do I know? For Ibrahim, it was his son; such a son for such a father.

In front of his eyes -- eyes that were shaded by white eyebrows and glittered with happiness -- Ismail grew and received the best care and love from his father whose soul was so firmly devoted to the life of his son. His father saw him as an only sibling growing in the barren desert life of an old farmer. "Every moment of the last days of his life had to be enjoyed[2]". He enjoyed it by having Ismail!

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[1]In contrast to the Indian, Chinese, and Greek cultures where heroes, nobles, and Kings are exalted to the level of "God", Ibrahim always remained a human being even though he was the founder of the faith of monotheism and the father of the great prophets (Moses, Jesus, and Mohammed). He was not an ideal and philosophical "god" in the minds of philosophers and poets, but an actual man with all his needs and affections. He was a man made by God.

[2]From Andre Gide. See footnote on page 57

Ismail differed from an ordinary child:

—because his father yearned for him for a hundred years!
—because he was unexpectedly born to the surprise of his father!

Ismail, the boy, grew as a strong tree. He brought youth and happiness to Ibrahim's life. He was his father's hope, love and kin.

The message was revealed -- "Ibrahim put the knife to the throat of your son and sacrifice him with your hands!" How can one describe Ibrahim's fear by the shock of this message? Even if we were there as witnesses, we couldn't feel it. The degree of his pain is beyond tolerance or imagination! Ibrahim, the most humble servant of God and the famous rebel of human history, started to shake as if he were falling apart and the great invincible of history was breaking to pieces. He was terribly shocked by the message, but the command was the order of Allah.

War, the great war, was fighting one's self (جهاد اکبر). The victorious hero of the greatest war in history was broken, weak, fearful, amazed and hopeless! Ibrahim was confronted with an internal conflict to choose between Allah and Ismail. What a difficult decision to make? Which one would you choose? Allah or yourself? Interest or value? Dependence or freedom? Policy or fact? To stop or to go? Happiness or perfection? To enjoy or to tolerate the pain of responsibility? To live just to live or to live for your goal? Peace and love or belief and struggle? To follow your nature or your conscious will? To serve your feeling or to serve your faith? To be a father or the prophet? To care for relatives or to carry the message. And...? Finally Allah or your Ismail? Ibrahim, choose one!

After a hundred years of prophecy among the people, a life of leadership struggling with idol worshippers, ignorants and oppressors, being victorious on all fronts and successful in delivering your responsibilities, no where and never having any doubts in your way, disregarding any personal interest, getting as close to God as is possible for a man, establishing the nation of tawheed (اُمّتِ ـ توحید), passing all the exams and ... -- Do not feel impetuous, do not rest, do not think you are hero, irresistable and having no weakness. Victories of those hundred years should not

mislead you or deceive you; do not think you are "innocent". Do not feel so secure and protected from Satanic temptations. You are not always immune from those invisible powers that surround mankind. There are so many beams of artificial glories that may make you blind. He (Allah) knows you better than yourself. He knows you are still vulnerable. He knows there is still a point from where you can see the world and worldly matters. Then He severs any narrow contact you may have with this world!

Oh Ibrahim, the victorious hero of the greatest battle of history, with your high spirit and irresistability! Oh prominent prophet (رسول اولوالعزم) of God! -- Do not think we are finished with you. The distance between man and God is not very far --

God is closer to you than your jugular vein.

Quran L: 16

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

but the distance is as far as "eternity". Don't take it too easy!

AS A PROPHET, YOU REACHED THE CLIMAX OF PERFECTION, BUT IN "OBEDIENCE", YOU ARE NOT YET "PERFECT". Oh friend of Allah (خلیل الله), founder of monotheism (توحید), constructor of the road of Moses, Jesus and Mohammed (PBUH)! Oh symbol of Man's glory, dignity and perfection! -- You are Ibrahim, but to be "obedient" is much more difficult. You have to be "absolutely free". Do not be so confident and proud of yourself since there is always the possibility of "falling" at any "peak". The fall of those at the highest peak is most disasterous and tragic!

SACRIFICE OF ISMAIL

Your dear son, the fruit of your life, your joy, your reason for being, the meaning of your existence, your son, no, your Ismail -- Knock him down as a lamb and offer him as a sacrifice! Hold his limbs under your feet so he cannot escape. Hold his head by grabbing his hair in your hands, cut his carotid, but hold him under your feet until you feel he cannot move anymore. Then -- stand up and leave him alone! Oh "obedient" one and "Servant" of God! This is what God wants from you. This is the "call of your faith", "the spirit of your message". This is your responsibility -- Oh "responsible man"! Oh "father of Ismail"!

Ibrahim had two alternatives -- either to follow the cry of his heart and "save" Ismail or to follow the order of God and "sacrifice" him! He had to choose one! "Love" and "truth" were struggling inside him (love which was his life and truth which was his faith)! Had Allah asked for his own life, it would have been much easier! Ibrahim gave his life for the cause of Allah and this was why he felt "obedient" to God. This was a "selfishness" and a "weakness" for him. What is good and beautiful for certain people is considered bad and ugly for an honorable man like Ibrahim[1]. He was the closest to God. (Note the relativity of moral values in Ibrahim's school! What a different interpretation.)

Oh Ibrahim, "give up your Ismail"! "Doubt" -- how killing and dangerous it is! As a result, one seeks refuge in an "explanation and justification" (تفسیروتوجیه). This happens when the heart hates, but the faith loves! His "responsibility" wants him to give up his son,

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1 حَسَنَاتُ الاَبرَارْ ، سَيِّئَاتُ المُقَرَّبِينْ

but it is very difficult to do. He tries to find a means of evasion. What is worse than a wrong "interpretation" is the right "explanation" (i.e. to rely on one "fact" and to deny another "fact")! And more disastrous is when "falsehood" (باطل) has "wisdom" as a sword in one hand and "religion" as a shield in the other!

"SACRIFICE YOUR ISMAIL" -- How do I know the meaning of this command? How can I be sure that the word "sacrifice" does not have a figurative meaning like "sacrifice your soul" which means do not be the slave of your instincts and avoid their temptation! How do I know that the pronoun "you" in "your Ismail" is referring to me and I am the receiver of this call? Why is not this a collective call which in figurative meaning is an individual call (خطاب خاص)? How do I know "Ismail" refers to "my Ismail" and it is not again a figurative word?[1]

How do I know that from a grammatical point of view, in the phrase "sacrificing Ismail", Ismail is not a noun in the genitive case (مُضاف إليه) which replaces the noun governing the genitive (مُضاف) and the latter omitted? This very often happens in the Arabic language as well as in the Holy Quran. For example, (سَأَلَ القَرْيَةَ) "asked the village" means "asked the people of the village" (سَأَلَ أَهْلَ القَرْيَةَ) and here to "sacrifice Ismail" means to "sacrifice for the love of Ismail".

Let us suppose all these possibilities are impossible; none of the given meanings are correct and the command is as simple as everyone understands it. "Sacrifice your Ismail" -- how do I know this has to be done right away? There is no time limit in this order as any written law. It is the duty of wisdom to choose the time taking into consideration the circumstances, policies, possibilities and potentials. The Holy Quran says to participate in Holy War (جهاد), but the time and form of this war depends on circumstances adopted by wisdom. Another example is the tradition where one is ordered to search for knowledge.

• طَلَبُ العِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ •

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[1]All these refer to some explanation of rhetoric which sometimes confuses the meaning rather than making it clear.

"Searching for knowledge is a must for every Muslim man and woman."

No one is forced to do it at a given time; even if he does it at the very last hours of his life when he is in bed dying, he has obeyed the command and performed his duty! Another example is the Hajj which is the duty of every Muslim. Many wait until they have lived their life freely; towards the end of it, they may decide to perform Hajj. This is a duty which can be fulfilled at anytime. These believers think it is a responsibility they have towards the hereafter, not towards life. They feel most religious laws are for the blessing and forgiveness in the after-life, not for the benefit of their education, progress and perfection in the life before death.[1]

How do I know, from a methodical point of view, that this imperative sentence "sacrifice your Ismail" is a "must" (امر ایجابی) and not a recommendation (امر ارشادی)? Most likely it is the latter one! This is not like the order of "and give the poor due" (وآتوا الزکاة) where everyone should give the needy his share. Rather it is like this verse of the Quran II: 188:

وَلَا تَأْكُلُوٓا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ

Quran II: 188

And eat not up your property among yourselves in vanity nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

It is a despicable action in the eyes of God. The order in this verse is for our guidance. This type of order (امر ارشادی), the order of revelation, is to remind us of the judgment of our wisdom.

If we disregard all the explanations and interpretations stated above, it is obvious from His command that the Almighty God wants

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[1]In the last two paragraphs and the following two, the author is describing some of the weaknesses in behavior and understanding that many present day Muslims possess. It is very far away from real Islamic doctrine (Translator).

to remind us that the love for a child is nothing. To submit to the truth, you must give up all interests which pre-occupy your thoughts and prevent you from communicating with God. Since Ibrahim's love for Ismail kept Him busy and may have caused him to forget his responsibility, Allah ordered him to "Sacrifice Ismail" so that he would submit totally to the will of Allah[1]. As was said earlier, to SACRIFICE YOUR ISMAIL means to disregard the joy and love of Ismail. The same essence may be derived from the following verse of the Holy Quran VIII: 28:

أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ

And know that your possessions and your children are a test.

After all these wise and legitimate explanations, examples of verses, stories, measures of methodical science and rationalizations for all purposes of good, it is a sin to kill someone!!! One cannot attribute such a sinful command to the most merciful and exalted Allah!

Yes an "explanation" (توجیه) to find an "escape" is used when it is hard to accept the fact; and to accept the responsibility is contrary to one's wishes and dreams. When "fact" and "justice" (حقیقت و عدل) are only "by-standers of life", many men will speak of "justice" and "human rights". They may justify themselves by doing "some good deeds" along with their daily routines, continuing their business and living their happy life without disturbances! When "fact" and "justice" are "concurrent with life", they are used as a capital, a tool, a fame, a rank, a job and a license for living. People not only speak of justice, but consider themselves righteous and wish to serve others. BUT when "truth clashes with one's daily life", then the supporter of the truth and justice is going to be in trouble and in danger...He has to shoulder a very heavy responsibility, find his way through the dark and stormy night and face all the hazards and pitfalls. The farther he goes in this way, the fewer his companions become until he is left with a few friends or none at all! He has to leave behind whatever and

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[1]It does not mean that one should not have love for children, a gift that Allah has given to mankind. This is only a test (Translator).

whoever is an obstacle in his way, especially those who live in the darkness of oppression and are used to it.

Almighty Allah is ordering you to sacrifice your life and your love and to go on; but evil temptations force you to stay and follow them. How? -- By the explanations (توجيه)! That is, by making alterations in your faith in order to cope with worldly demands. As such you will not be accused of being an unbeliever or rebellious against God and disloyal to people! Here "explanation" means "to certify the false as truth". You may call it whatever you want -- a social, moral, scientific, psychological, dialectical or intellectual explanation. What difference does it make? But in Hajj and in the biography of Ibrahim the great who was victorious in all his trials, honest, righteous, sincere and struggled in Jihad (جهاد) to defend the "absolute truth", Allah called it -- "the evil explanation"! Ibrahim's clear and strong wisdom was weakened by these questions -- How do I know? How can it be? I only heard this message in my "dream", he said. Satan strengthened the "love for his son" in his heart and made him rationalize a means of "escape"! This was the first time, the First Jamarah (جمرهٔ اولی) and he refused to sacrifice his son!

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Ibrahim "you must sacrifice your son"! The message was clearer. This created struggle inside the great hero of human history. Because of Satan's temptation, he felt doubt, fear and weakness. He was defeated in the conflict between Allah and Satan. In the depth of human nature there exists a contradiction (تضاد) between love and wisdom,life and faith,for one's self or for God...This is the nature of man -- a phenomenon between human and animal, nature and God, instinct and wisdom, heaven and earth, this world and the hereafter, love for one's self and love for God, reality and truth, satisfaction and perfection, being and becoming, slavery and freedom, carelessness and responsibility, belief and disbelief, for "me" and for "us" and finally the one "who is" and one "who should be".

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It was the second day. Ibrahim weighed his love for Ismail against his responsibility to Allah. Ismail's life was in danger. Satan attempted to deceive Ibrahim just as he persuaded "Adam" to eat from the "forbidden fruit" in the Garden! As any man with dialectic potentials -- mud and the spirit of God -- Ibrahim was in doubt whether he should choose his "son" or the "message".

Quran XCI: 8 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

And inspired it (with consciousness) what is wrong for it and right for it.

—Oh Prophet of God, the message is your responsibility!
—Oh Prophet of God, do you want to remain a father to your son?
—Do I have to sacrifice Ismail with my own hands?
—Yes!
—Yes! I must sacrifice my son for the cause of Allah.
—Emotional obligations are the least important when compared to my ideology.
—Shall I remain the father of Ismail or carry on the message?

Satan tried again: "But I hear this message in my dream; how could it be real?" And this was the second time he refused to sacrifice his son (حَمزة وَعَلي).

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Ibrahim, SACRIFICE YOUR SON ISMAIL. This time the message was so clear that it was difficult to rationalize by any type of "explanation". He had no choice; the call was as plain as black and white. Satan, with all his intelligence and skill, could not do anything to change it. Denying the message would be obeying Satan. He was at the edge of a very deep valley; should he fall off? Should Ibrahim, who destroyed the idols, was a great prophet (رسول اولوالعزم), founded Islam, led the Umma (nation)..., fall from the glorious height of tawheed to the depth of the valley of disbelief (شرك)!!!? Not disbelief, but belief in many gods and worshipping others along with God!!!

The Quran describes Ibrahim standing in Mina, facing Allah and Satan. He can not side with both and he can not ignore them. What a fearful story -- "man" the representative of God who can act similar to God to do almost anything he wants and rule the whole world, here is so weak and disabled! He has the spirit of God, yet he has weakness.

Quran IV: 28 خُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا

For man was created weak.

In this world, no one is safe from falling. Like a child who has just learned to walk, you must be careful not to fall! Had not the last prophet of God been careful, he would have fallen and he would no longer have been innocent.

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَـٰسِرِينَ

Quran XXXIX: 65

If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.

At the end of his life, Ibrahim, the father of the great prophets of Islam, the most exalted by human spirit and God's love, was led to the edge of this pitfall because of "his natural love for Ismail". After being a righteous and true believer for a hundred years, Ibrahim was about to be cheated by Satan.

Ibrahim, "there is no choice for you", Allah and Satan are at your right and left. Which one are you going to choose?!? Now there is no doubt about the message. The searcher of truth hardly makes a mistake just as the honeybee finds his hive in the dark, in the storm, in the desert or on the distant mountain. No, Ibrahim who lived a long and trustworthy life was not going to be cheated by Satan! Accepting the message was like jumping into a fire; and Satan, the enemy, was trying to put it out. You can not tell an enemy from a friend by what he does; this judgment should not be based on self interest.

It was obvious what Ibrahim had to do. His previous doubts stemmed from the extreme love he had for Ismail. The poor, old father desperately waited for a son for many years. It was painful,

very painful! Oh, such a fearful tragedy! Ibrahim's responsibility was beyond the tolerance of an old and lonely father who had to sacrifice his son. It would have been much easier had Ibrahim been sacrificed by Ismail. Easy and joyful, but no -- the young Ismail to die and the old father to survive, lonely and sad...with his old and bloody hands!

When Ibrahim thought about the message, he was absolutely obedient (تسليم محض), but when he thought of sacrificing Ismail, he felt an untolerable pain, breaking his bone and leaving a sad expression on his face. Satan who saw Ibrahim in such a miserable state, tried to cheat him again! Satan is the enemy of man! Wherever and whomever there is a sign of fear, weakness, doubt, jealousy, desparity, stupidity and even love, he appears to do his evil job. He entertains and keeps you from your duties so that the truth of the message will not be realized.

Quran VIII: 28 أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ

Even the love for your son is a way of "testing" you[1].

The love of Ismail was a test for Ibrahim; this was his only weakness when he was confronted by Eblis (Satan). Ibrahim knew it was a clear revelation and that he had to sacrifice his son. He was sad and broken hearted. This is how Satan had the oportunity to deceive him. Taking advantage of the situation, Satan appeared before Ibrahim and whispered the same thing[2] -- "I heard this message in my dream". "No, that is enough, that is enough", Ibrahim said to himself! He made his decision and his choice was obvious -- "absolute freedom of obedience to Allah" (i.e. to sacrifice Ismail). This was the last obstacle in the way of his freedom. Ibrahim decided to share the message with Ismail, so he called him. Ismail came and his father looked at him from his head to his toe. He was a victim and such a great sacrifice.

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[1]Fitna (فِتْنَة): A way to test, to obstruct the progress of an idea, to hinder.

[2]Satan does not have different logics. He repeats the same things but in different ways and by different means.

THE DIALOGUE BETWEEN THE FATHER AND SON

In Mina, in a quiet corner, Ibrahim talked to his son! The father, gray-haired and bearded, lived a century, while Ismail was just growing into a young man. The sky of the Arabian peninsula, no, the world, could not tolerate such a sight! History had never before recorded a similar dialogue between a father and a son. No one had ever thought of this conversation, a very friendly, but fearful one!

At first, Ibrahim was unable to open his mouth to repeat the story to his son -- "I am here to sacrifice you with my hands". Finally, he put himself in God's trust and said, "Ismail, I had a dream I was slaughtering you"! He said these words quickly so he would not hear them himself. Then he remained silent. Fearful and pale, he could not bear looking into Ismail's eyes. Ismail realized what his father was going through and he tried to console him. He said, "Father be obedient and do not hesitate to fulfil the order of Almighty God. You will find that I am also obedient and with God's help (إِنْشَاءَ اللّٰه), I can tolerate it".

Ibrahim put all his trust in God and became more fearful. He made his decision, stood up, picked the knife and tried to sharpen it with a piece of stone. Could he do this to the son he so loved? Ismail, the brave man who accepted Allah's will, was so relaxed and quiet, as if nothing was going to happen. Ibrahim, the true lover of Allah, first destroyed his selfish feelings and relied only on Him. Then he took the young victim to the place of sacrifice, asked him to lie on the ground, held his legs, grabbed his hair and held his head back in order to see his carotid artery. In the name of God, he put the knife to Ismail's throat and tried to cut it as quickly as possible. The old man tried to finish in a moment. But, oh this knife! The knife would

not cut! It hurts me; what a torture it is! Angrily, he threw the knife away! Ibrahim was roaring like a wounded lion. Full of fear, he asked, "Am I not his father"? Hurriedly, he picked up the knife to try again. Ismail remained quiet and calm during this time; he did not even move. Before Ibrahim touched him again, a sheep suddenly appeared with a message -- "Oh Ibrahim, God does not want you to sacrifice Ismail. This sheep is sent to you as his ransom. You have carried out the order! God is great". (اَللّٰهُ اَكْبَر)

A lesson was taught by the Almighty God -- from now on there would be no more sacrifice of man for God...That was a tradition and form of worshipping God! In Ibrahim's religion, sheep are sacrificed and not man! Another great lesson is that Irahim's God, in contrast to other gods, is not blood-thirsty; those other gods are hungry, hungry for meat! The most meaningful lesson is that God did not want Ismail to be sacrificed, but wanted Ibrahim to sacrifice Ismail and he did it bravely! Ismail was honored to have been chosen for the sacrifice and he patiently persevered. But then, there was no need to kill him. God, the Almighty, is not needy; we human beings have all kinds of needs!

This was the will of Almighty God, the most kind and most merciful to man. He honored and promoted Ibrahim to the point where he was ready to sacrifice Ismail without actually killing him. God also honored Ismail by being His sacrifice, yet he was not hurt at all!

This is Ibrahim's faith (Islam) and not the story of blood thirsty gods[1], masochists or human torturers. It is a story of man's perfection and his freedom from selfishness and animalistic desires. It is man's ascension to a higher spirit and love, to a strong will that frees him from anything that may hinder his responsibility as a conscious man, to make him ready to sacrifice himself as Ismail, to become a martyr (شَهِيد) and finally, something not found in the dictionary -- "to be like Ibrahim"! The story ends with the sacrifice of a sheep. This is what Almighty God requested at the end of this greatest human tragedy -- to sacrifice a sheep to feed a few hungry people.

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[1]e.g. "God the Father"

Like Ibrahim, you should select and bring your Ismail to Mina. Who is your Ismail? You should know; there is no need for others to know! May be your wife, job, talent, sex, power, rank, position...etc. I don't know which one it is, but it should be whatever is so dear as Ismail was to Ibrahim! Some of the signs of your Ismail are whatever takes away your freedom and stops you from performing your duties, whatever joy entertains you, whatever keeps you from hearing and knowing the truth, whatever persuades you to rationalize rather than accept responsibility and whoever supports you only to receive your support in the future. You must search and find it in your life. If you are going to approach Almighty God, you should sacrifice your Ismail in Mina.

Do not choose the sheep (ransom) yourself; let the Almighty help and present it to you as a gift. This is how he accepts the sheep as a sacrifice. To offer a sheep instead of Ismail is a "sacrifice", but to sacrifice a sheep just for the sake of sacrifice is "butchery"!

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THE THREE IDOLS
(SYMBOLS OF THE TRINITY) (تَثْلِيث)

Recall that the three idols in Mina represent Satan who tried to tempt Ibrahim. Is it not true that man has to experience three stages in order to liberate himself from any type of slavery? He must not be selfish, overcome the state of animality which is characterized by self-centeredness[1] and ascend to Ibrahim's position (i.e. do everything for the sake of Allah[2]. Are not the three idols the antithesis of the three stages of the Major Hajj (حَجّ اَکْبَر)?

The First Idol (جَمْرَهْ اُولیٰ):	The enemy of "Arafat".
The Second Idol (جَمْرَهْ وُسطیٰ):	The enemy of "Mashar".
The Third Idol (جَمْرَهْ عُقبیٰ):	The enemy of "Mina".

Do not these idols represent the powerful Satanic forces that lie in ambush in the way of mankind to prevent him from performing his Ibrahimic prophecy? What are they doing; what is their exact role? They change and negate the message!

In the process of man's evolution and the fulfillment of his responsibilities, the evil forces disable man by attacking his weaknesses! Another sign that promotes a better recognition of the three idols is the fact that though they are independent and each has its own identity, they are good "friends" and work collectively against man. In other words, the three individual idols represent one Satan (اِبلیس)! What exists is one entity with three faces or three entities with one origin; this is exactly what the "trinity" means! The following examples demonstrate this concept.

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[1]Existence Pour Soi.
[2]Existence En Soi, Authentique.

In Judaism:	The three Uqnum[1] (اُقنوم) as described by (فیلون)[2]
In Christianity:	The Father, Son and Holy Ghost.
In Hinduism:	The Meno in three parts -- the head, trunk and hand.
In Persia:	Ahoura Mazda[3] (اهورا مزدا) and the three fires called Gashnosp, Estakhr and Barzinmehr (the saviour, shadow of God and sign of God).

What is polytheism (شرك)? It is faith based on worldly matters. According to the scientific philosophy of history[4], polytheism is a system based on materialism with a sub-structure compatible with this structure. Its purpose is to corrupt man's self-consciousness. This theory is applicable to polytheism but not to montheism (توحید). The two concepts of polytheism and monotheism are completely opposite each other; therefore, it is impossible that they have a common origin and similar functions. Throughout history, there have been fights between the two faiths (monotheism against polytheism). However, in terms of their social application, the two concepts are mixed whereby, unfortunately, polytheism is masked by monotheism and lasts longer!

Originally, the trinity of Christianity was monotheistic[5] as was that of Vishnu and Ahoura Mazda...; all referred to only one God. It may be contended that monotheism is the root of all faiths but history and the influence of various social systems transformed the first and unique common society into different races, classes and nations; it was the conversion of monotheism (توحید) into polytheism (شرك).

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[1]Uqnum (اُقنوم): Divine person within the trinity; (a constitutive element).

[2]Philo: "Hellenistic Jewish Philosopher."

[3]Ahoura Mazda: God of the Zorastrians.

[4]Marxism.

[5]As Jesus (PBUH) taught his early companions.

Adam left two sons, Abel (هابيل) and Cain (قابيل) behind. Abel, the poor herder, was killed by his wealthy, landlord brother Cain. As yet, no one has heard of Cain's death[1]. So, Adam was succeeded by Cain who was a non-believer, usurper, greedy, a murderer, and a son not worthy of his father. Throughout history, the children of Cain (قابيل) have been the rulers of mankind. Societies changed as they grew bigger and systems became more complicated. As divisions, specializations and classifications came into existence, Cain, the ruler, also altered his face! In modern societies, he hid his visage behind politics, economics and religion while he maintained his strong and special forces in these three bases! Cain created the three major powers of oppression, wealth and hypocrisy which then gave birth to despotism, exploitation and brain-washing techniques! These three powers are best described in monotheism as follows:

Pharoah (فِرْعَوْن): The symbol of oppression.
Croesus (Korah) (قَارُوْن): The symbol of capital and capitalism.
Balam (بَلْعَم بَاعُوْرَا): The symbol of hypocrisy.

And, polytheism explains these three positions in a three dimensional system (trinity) as the Father, Son, and Holy Ghost (رُوْحُ القُدُس)! They are calling you to worship them instead of Almighty God. do not forget that you are in Ibrahim's position! They want you to love your "Ismail" so that they can cheat you, rob you, confuse you, change your values and views and lead you astray!

Oh Hâjj (حَاجّ), now that you are in Mina, shoot! You have brought your Ismail to the place of sacrifice.

As Ibrahim, shoot the three idols and knock them down! Oh follower of Ibrahim and soldier of Tawheed, destroy the three idols! When the sun rises on the tenth of Zul-Hijjah, along with the rest of the army and dressed in Ihram, wake-up in Mashar, pass the border of Mina and during your first attack, shoot the last idol! Who is the last one which must be shot first?

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[1]See the story of Adam and his children in the Quran.

—Pharaoh (فِرْعَوْن),
—Croesus (قَارُون), or
—Balam (بَلْعَم بَاعُورَا)?

These three figures represent the three powers of Cain (قَابِيل), the three faces of Satan and the symbol of the Trinity.

—Shoot Pharoah (فِرْعَوْن) who said: **only to God belongs the judgment.** (إِنِ الْحُكْمُ إِلَّا لِلَّه)
—Shoot Korah (قَارُون) who said: **only to God belongs the wealth.** (إِنَّمَا لِي لِلَّه)
—Shoot Balam (بَلْعَم بَاعُورَا) who said: **only to God belong the faiths.** (إِنَّ الدِّينَ كُلَّهُ لِلَّه)

Be aware that people are the representatives of Allah, that is Allah's family on this earth. Only the righteous ones will be heirs to this world.

اَلنَّاسُ عِيَالُ اللَّه خَلِيفَةُ اللَّه

Quran XLIX:13 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Lo! the noblest of you, in the sight of Allah, is the best in conduct.

In other words, according to monotheism, the Canonical Court is run by the people. [1]Everyone is responsible not only for his own deeds but also the deeds of others!

You may ask yourself which of the idols represents Pharoah (فِرْعَوْن), the symbol of oppression? Which one is Korah (قَارُون), the symbol of capital and capitalism? And which one is Balam (بَلْعَم بَاعُورَا), the symbol of hypocrisy? Any person with an Ibrahimian mind, depending upon his personal views, his suggested methods for social change, his responsibilities, and the socio-

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[1]**Quran II: 25** وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

And if Allah had not repelled some men by others the earth would have been corrupted.

political system of the community he lives in may consider the last idol (Satan) as:

PHAROAH: By those who are concerned with politics and live under despotism, militarism and fascism.

CROESUS: By those who are concerned with economics and view it as the structure around which the society is built.

BALAM: By those intellectuals who believe that no social change will occur unless there is a genuine struggle against ignorance, feeble-mindedness and any condition that may cause people to adhere to polytheism under the cover of monotheism.

During my first two trips to Mecca (Hajj), I considered the last idol as BALAM. My bullet was shot with this intention, especially when I found this to be in agreement with what the Quran says:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

Quran IX: 31

They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary...

Allah condemns oppression, ignorance, and hypocrisy. He criticizes some so-called spiritual leaders who consciously or unconsciously mislead people instead of guiding them. Allah is angry with them and says:

كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

Quran LXII: 5

Their likeness is of the ass carrying books.

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ

Quran VII: 176

His likeness is as the likeness of a dog: if thou

attackest him, he panteth with his tongue out.

Another proof for my hypothesis are the powerful words of Allah written in the last chapter (الناس) of the Quran (Sura CXIV). Allah addresses the prophet (PBUH) who has the greatest responsibility of leadership and freedom of mankind. Allah tells the prophet that there is a danger from which he is not protected; therefore, he should seek "refuge" in Allah. In that sura, the following attributes are given to Allah:

(ربّ): The Master.
(ملك): The Ruler.
(اله): The God.

They are the same three traits that Satan constantly tries to allocate to himself. And, here we find that they belong ONLY to Almighty Allah. And, a person like the prophet (PBUH) is advised to seek refuge in the Master, the Ruler and the Leader. What is he to be protected from? The danger of the "Khannas" (خنّاس)! Who is the "Khannas"?

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Quran CXIV: 4,5

From the evil of the sneaking whisperer who whispereth in the heart of mankind.

In Mina where Ibrahim was tempted by Satan, the last idol represented the "Khannas". The "Khannas" is a spiritual leader who sells his faith to achieve wealth and a scientist who sells his knowledge or a treacherous intellectual! The Holy Quran perceives the actions of this group of people as the most destructive, disunifying, misleading and discriminating in the history of mankind who once lived as a peaceful and collective society. That same group claimed the responsibility of being the judges of spiritual leaders of the people while they were consciously jealous of others, violators and cruel.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ

Quran II: 213

> **Mankind was one community and Allah sent (unto them) prophets as bearers of good tidings and as warners and reveals with the scripture...**

But...Hajj has much more significance than what my mind can comprehend! Each time I went to Hajj, I felt I had learned a lot and that my next trip to Hajj would be repititious but to my surprise, my prediction was incorrect! And...you, dear reader, never think that what I have said is all you will learn from the experience of Hajj nor during the period of Hajj! No, No, No! This is not a book whose purpose is to describe the ceremonies of Hajj; it is only a catalyst to make you think. This book is the product of my limited capacity to analyze and summarize a miraculous and symbolic show in which the stage manager is the manager of the world. Apparently, I have attempted to pour a sea into a pot!?!

Everytime I went to Hajj, I tried to correct some of my previous undertakings, that is, to complete my interpretations; but I discovered new codes and considerations. During my last Hajj, I asked myself, "Why should I specify something[1] which not even the stage-manager has specified?!?" Had it been necessary to identify each idol, the stage manager would have done it! The absence of any identification is an identification within itself.

> Is it not true that the three idols represent one while each individually represents the others?

Distinction of the three idols defines the three powers which are inter-related. The lack of an identity indicates that one is hidden among the other two. Therefore, when you shoot one idol, intend (نیّت) to shoot the others.

After all, it is only in our simple minds and among the educated people (based on their fields of interest) that classifications such as Sociology, Philosophy, History, Psychology...are made. The creator of Hajj knows that in any culture or civilization, any period of time, any social system, any social structure, any social class or any social

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[1]To name each idol.

relationship, one of the three powers is the governing body while the other two support it. By shooting one, you will open the gate of victory and begin to celebrate the 'Id. Therefore, upon arriving in Mina, with your bullet, you should first attack and kill the last idol.

Regardless of whether the person performing Hajj comes from a well-developed capitalistic society, an under-developed society with a social system of the middle-ages or a fascistic, dictatorial and monarchistic society, all shoot at the same idol but with different intentions! The last idol supports the other two -- Pharoah legalizes Croesus' robbery; Croesus supports Balam with his money; Pharoah supports Balam with his power; and Balam relates Pharoah's power to the Almighty's super-power just as we hold each other's hands to support ourselves while also supporting one another! So, where you come from and to what system you belong is not important since you are to assume the Ibrahimian responsibility. With the intention of hitting all three idols, shoot the last one so that you may defeat Satan's base and negate his temptations!

So—did you shoot the last one?
—In it's face?
—In it's head?
—Did the bullets strike it?
—Seven bullets? Seven times[1] symbolizes the number of days of creation, the Seven Heavens and the number of days in a week (i.e. An everlasting struggle which started with the beginning of creation and continues on into the hereafter; a battle without a ceasefire; and the absence of a peaceful relationship with any idol. Think as if you are always in Mina and must fight with the idols.)

Oh Ibrahim, when the last idol falls, Satan is disabled and killed under the shower of your bullets! Oh man, the representative of Allah on this earth, you have expelled Satan as Allah did! You have defeated the only angel who refused to prostrate to mankind. Now you are a free man like Ibrahim; you will hear the message and

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[1]Seven symbolizes a great number.

recognize the truth. After shooting the last idol, sacrifice your Ismail. For the sake of truth and out of love, anything can be sacrificed. With a heart full of love, march toward the place of sacrifice to take the steps of Ibrahim. In one hand, hold Ismail (whatever and whoever is to you as Ismail was to Ibrahim) and in the other hand hold the "sword of your faith" with which your Ismail will be beheaded before you. Consciously aware of what you are doing, you will ignore everything and seek the help of Allah. Oh man, for the love of truth, sacrifice your Ismail and sacrifice a sheep in Mina! Almighty Allah is not blood-thirsty and does not need your Ismail. He will send you the sheep as a ransom. You were brought from the corner of your house to the lake of blood in Mina's slaughter house to ignore and kill the symbols of Satan by making a sacrifice. Once you are ready to sacrifice your Ismail in the way of Allah, you will have defeated Satan. Ismail is saved and standing proudly by you.

How surprising! Such great lessons taught to man on these mountains! You have done what Ibrahim (PBUH) did. Your Ismail is with you. What you sacrificed was his love (by which Satan tempted you). Ismail is a "Gift of Allah"; Allah loves him and will pay his ransom! When you return from Mina, remember to fulfill your promise to act as Ibrahim and accept the responsibility of propagating the message. Go to your people! Call upon them to establish a "safe land", to live in a "safe community" and to build a "house" as a symbol of security, peace, freedom, equality and love for mankind!

THE 'ID (عيد)

The action is over and soon Hajj ends.

Where?
In Mina!

Surprisingly, in the neighborhood of Mecca! Why does Hajj end here instead of in Mecca and near the Kaaba? You must understand these mysteries of Hajj. You must be fully conscious of what you are doing in the midst of this crowd. You must be able to think here -- not in the corner of your private house or during your day dreaming! Hajj is a totality which encourages togetherness. It is a place to meet Allah, Ibrahim, Mohammed and people.

A heterogenous assembly is formed by people of various races, nationalities, languages, and systems; yet, this group is homogeneous in culture, faith, purpose and love! These are not chosen people, executives or a special class; they are from all types of ethnic backgrounds with different socio-economic levels.

To qualify for Hajj (مُستَطيع) means to be able to go and do what we have said so far; it does not mean to be rich (as is misunderstood). Hajj is not a tax on wealth; it is a duty just as prayer is. To qualify for it means to be able and wise enough to understand what you are doing just as any other duty. With special problems common to all of them, the true representatives of different nations are gathered here.

THE DELAY IN MINA

There is a two day stay over in Mina to think about your ideology and what you have done. On the 'Id day and after the sacrifice, the ceremonies are over. You must stay two more days or even three more days, if you can, in Mina. You are not supposed to leave Mina in these days -- not even to return to Mecca! Why? Satan is defeated, sacrifice is offered, Ihram is removed and 'Id is celebrated! Why should more than a million people remain in this valley for two or three more days! This time allows them to think about Hajj and understand what they have done. They can discuss their problems with people from other parts of the world who have the same faith, love, needs and ideology. Muslim thinkers and intellectuals who gather here and freedom-fighters who fight colonialism, oppression, poverty, ignorance and corruption in their homelands, get to know each other, discuss their problems, find solutions and ask for each other's help. Muslims from all over are supposed to study the dangers and conspiracies of the super-powers and their agents who have infiltrated Muslim nations. They should make resolutions to fight against brainwashing (إستِحْمار), propaganda, disunity, heresy, false religions...and many other diseases threatening the "unity" of Muslim nations. They should offer a common and worldwide struggle to introduce Islamic facts and support the cause of freedom for colonized nations and those Muslim minorities who are under the torture of fascist regimes as well as prejudiced political groups. Through a system of cooperation and understanding and an exchange of views and feelings, the Muslim communities would be strengthened in their struggle against their common enemy. A better understanding of true Islamic doctrine can be brought about by solving some of the theological differences that exist among Muslim religious groups!

More than a million Muslims from all over the world remain three more days in Mina, the arid valley, where there is no place of interest to see, nothing to do, nowhere to shop and not even a park to walk in! It is so uninhabitable that the prophet (PBUH) said "not to build a building in Mina" (لا بناء في المنى). At this moment, through the training of Hajj, everyone is free from all dependencies and gains the strong will and personality of Ibrahim. All fears, needs and greeds are defeated at the peak of one's willpower and sense of responsibility. Hearts are filled with victory in Miqat, Tawaf, Sa'y, Arafat, Mashar and Mina -- shooting, sacrificing and celebrating 'Id with great sincerity. Yes, at this time and in this land, more than a million Muslims do not end their Hajj to disperse and continue their individual lives. NO THEY HAVE TO SIT DOWN AND DISCUSS THEIR PROBLEMS!

Hajj is to come here on time and perform these actions with people. Otherwise, you may go to Miqat, from there to Mina, Arafat, Mashar and Mina at any other time or without anyone else. That is not Hajj; it is a useless action or it may be considered a tour. This is the time that you are surrounded by a spiritual atmosphere; tomorrow when everybody leaves, Mina is like any other land with the exception of being dry and uninhabitable.

You are here to learn that without people, searching for heaven (paradise) is the ugly selfish attitude of a monk. A PROMISED (ON CREDIT) MATERIALISM IS WORSE THAN THE ONE NOW AVAILABLE! This greedy attitude postpones its gluttony and enjoyment to the hereafter. In other words, it is like a bourgeoisie who prefers credit to cash! A devotee is as selfish as a materialist; the latter chooses the technique as a tool while the former uses the faith! A materialist uses science to enjoy his life and a devotee uses God for this purpose. Both are searching for the same goal, but one for the present and the other for the hereafter! The Islam of Ibrahim and the prophet Mohammed (PBUH) teaches us that Almighty Allah hates these selfish devotees.

" مَنْ أَصْبَحَ وَلَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ "

PROPHET MOHAMMED (PBUH)

If one has ended the day and hasn't thought of the welfare of his society or not made any attempt, he is not a Muslim.

It is true that you performed Hajj and ascended to Ibrahim's position by sacrificing your Ismail, but this is not the end of it; rather, it is the beginning of your duty. All these ceremonies were for you to ignore "self-service" and begin "to serve others", and not to buy fame but to do it for God's sake! This is why you are asked to come during the Hajj season while everyone else is there. To come here alone is not considered a Hajj.

Now at the end of this performance, all those who have defeated Satan as Ibrahim did, sacrifice their selfishness and celebrate their victory. Before returning to Mecca for a farewell, they have to fulfill two other duties -- to establish a scientific and theological seminar where anyone may attend and to establish an international social convention. The two extra days are to summarize the Hajj in these conventions. The conventions are not held behind locked doors and in illuminated halls but in the open air of this valley. They are not held in low ceiling rooms but under the blue sky where there are no walls, no doors, no barriers, no guards and no ceremonies...!

These conventions are not assembled by heads of states or their representatives, diplomats or political leaders, members of parliament, cabinets, senators, university professors, scientists, intellectuals or spiritual leaders. No! No!

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ

Quran XXII: 27

And proclaim unto mankind the Hajj, they will come unto thee on foot and on every lean camel. They will come from every deep ravine.

As Aime Cesaire[1] (ايمه سزر) says, "No one has the right to be the guardian of others." Professor Shandel (شاندل) said, "In the absence of the people to talk about them is a lie; it is a shame since only Almighty God has the right to decide for the people because the

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people are His representative on this earth!" This is the reason for the convention in Mina where God Almighty is the director of the people who have gathered by His invitation.

After defeating Satan and returning from the place of sacrifice, Allah requests everyone to attend this meeting to renew their promise with Ibrahim, to have God as their witness that they will do their best to strengthen the faith of monotheism (توحید), to destroy all existing idols in the world and to establish a peaceful and secure society. Like the true followers of the prophet Mohammed (PBUH) who made conscious and intellectual people responsible for carrying his message, they are to establish an "exemplary society" (امت شهید) based on monotheism and to support the cause of knowledge (حکمت), leadership (امامت) and justice (قسط) in human life.

Mina is the land of love, struggle, and martyrdom. It is the land where people make their promises to God. As a united community, they promise to participate in good deeds and to fight the evils of man's life. They promise to respond to the calls of the prophet Mohammed (PBUH), the prophet who had the Holy Book in one hand and the sword in the other and to make the right decision in confronting "stubborn enemies" and dealing with friends.

In this yearly convention, assembled far from the borders of blood shedding countries, Muslims from all spheres of the world and different political systems are invited by the Guardian (ربّ), the King (ملك) and the God of the people to gather under the sky of these mountains to have a free talk to help overcome their problems...And a scientific convention, but not in the auditoriums of

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[1]Aime Cesaire: Born 1913, Basse pointe Martinique Caribbean Island. Black French poet and playwriter, a co-founder of "Negritude", an influential movement to restore the black man's cultural identity as an African totally independent of culture of white colonialism.

academicians, the assembly of university professors or the meeting of scientists and super-specialists. No, rather it is a two-day theological and ideological seminar where every literate or illiterate, professor or factory worker, famous spiritual leader or simple farmer can participate and has the right to speak openly. All ranks, positions, degrees, and colors are left behind in Miqat (ميقات). Here all represent one -- Man (انسان) and all have the same degree -- Hâjj (حاج). That is all!

There is no higher rank for mankind than reaching Ibrahim's position and here everyone has been asked to play his role. At the end of these ceremonies, before you return to your homelands, you must stay two more days after the 'Id (عيد) to sit down and ask yourselves this unanimous question of all ages -- "What should we do for the community?" And the find the answer. Just sit down and think about what you have done during Hajj!

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SUMMARY

Let us sum up what these codes are. We must realize the essence of what was done during Hajj.

Sufism (تصوف): Starts in Mina and remains there forever without going through Arafat and Mashar.

Philosophy (فلسفه): Comes to Mashar but does not reach Mina.

Civilization (تمدن): Remains in Arafat not going to Mashar and Mina.

Islam (اسلام): Starts from Arafat and goes to Mashar (a passage full of responsibility and movement), reaches Mina (the stage of ideals and love, and surprisingly meets with Allah and Satan!

Here they are talking about "you" and your fate and not about worldly matters. To God belongs whatever exists in this world (تَوحِيد). Here they are talking about "man" in whom Allah and Satan exist together. This duality (ثَنَوِيَّت) is within man and not in nature. Mina is the land of love, faith and future. It is there where Allah and Satan are struggling within you for your Ismail. Mina is the land of all your hopes and needs.

Even to your surprise, the day of "victory" is the "bloody 'Id". Instead of a "birthday party" there is a "sacrifice party" for the son! "The 'Id of Sacrifice" (عِيدِقُربَان)!

Look at this nation's tradition, history and honors! It does not care about its blood relations or homeland, but about its faith and freedom. (عقيدة وُ جِهَاد) The nation of monotheism (تَوحِيد), the people who have the responsibility of the freedom of mankind from "Adam" to the hereafter, the freedom-fighters who even fight their own natures, those who have extended the "battle front" (صُحتنو جِهَاد) from Badr[1] (بَدر) to Mina -- these are the slaves[2] who have so deeply realized the meaning of "freedom". They free themselves not only from the Pharoah (فِرعَون), but their Ismail too and not only their enemies, but their relatives too!

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[1]Badr: The first holy war of the Muslims after the Higrah.
[2]The slaves of Allah (عِبَادُاللّٰه).

CONSEQUENT ATTACKS AFTER THE 'ID DAY

During your first attack on the first day, you shoot the last idol and open the way to the place of sacrifice. Then you take off your Ihram and happily celebrate your victory! On the second day you must shoot again, but shoot the three of them. This time you take turns to shoot the first idol, then the second one and finally the last one. Your third day is a repitition of what you did on the second day. The fourth day you may stay in Mina or leave. If you decide to stay, you must repeat the shooting of the second or third day. If you decide not to stay on the fourth day, you must bury the remainder of your arms somewhere underground in Mina! This is a MUST!

These three days following the 'Id are called Ayyam-at-Tashriq (ايام التشريق). What do they mean? On the tenth day of Zul-Hijjah (ذي الحجه), you exalted to Ibrahim's position, you got the courage "to sacrifice your Ismail", you defeated Satan in its last base at your first attack, you offered the sacrifice, you took off your Ihram and you came out victorious from the front of Mina! Why do you have to continue fighting? There is a lesson for you -- do not forget that Satan may survive even after it was defeated! Every "revolution", no matter how successful it is, is always in danger of "counter-revolution". Numb snakes may wake up and change their colors while you are happy with victory, proud of power or busy with celebration! They may pretend to be your friends in order to join you and destroy the movement from within and take over the fruits of your revolution. They will be the HEIRS to the freedom-fighters (مجاهدين) and mourners for the martyrs (شهداء)!!

Victory should not cause you to relax! So, when you have overcome Mina, do not let your hands off your arms. You have forced Satan out of your door BUT HE MAY RETURN THROUGH THE WINDOW! He was defeated "outside of you" but he may wake up "inside of you". He was knocked down in war, but he may gain power in peace! He perished in Mina, but he may now flourish in "you"! What am I saying? "Temptation" has thousands of faces. He may be rejected as an unbeliever (كافر), but will return to you as a man of strong faith! He may be rejected as a polytheist (مشرك) and he will present himself as a monotheist (موحد). You may bury him in an idol-house, but he may show up at the altar. You may kill him in Badr[1], but he may be resurrected in Karbala (كربلا)! He may be wounded in the Battle of the Trench in Medina (مدينه) and then re-occur in the mosque of Koufa (كوفه)[2]. You may seize the idol of "Hebal" from his hands in Uhud (احد), but he will raise the Holy Quran on swords to defeat you in Saffain (صفين)![3]

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[1]The author is referring to the battle of Badr where Muslims defeated the Meccan soldiers commanded by Abu-Sufyan (ابوسفيان). The Prophet (PBUH) was the leader of the Muslims in this battle but later on Abu-Sufyan accepted Islam and entered the Islamic movement. Only a generation later his grandson, Yazid (يزيد ابن معاويه), sent an army to Karbala (in Iraq) and killed the grandson of Mohammed (PBUH), Imam Hussein, and his family (including seventy-two of the best Muslim freedom-fighters who could not tolerate the cruel rulership of Yazid).

[2]The author is referring to the Battle of the Trench (خندق) where Ommiades were wounded and later on Ibn-Muljam assassinated Imam Ali, the son-in-law of the Prophet Mohammed (PBUH) and the fourth Caliph, in the mosque of Koufa while he was offering his morning prayer.

[3]The author is referring to the Battle of Uhud (احد) where Imam Ali seized the idol of Hebal (هبل) from the hands of the Ommiades (امويه) and later on Muawiyah, the son of Abu-Sufyan (معاوية ابن ابى سفيان), raised the Quran on his sword to prevent further attacks by the soldiers of Imam Ali during the battle of Saffain.

You should not be so naive to think that the war is over after defeating Satan on the tenth day of Mina, to take off your armor, to put on your civilian dress, to use make-up and perfume, to celebrate your victory, to ignore the danger, to feel free to leave Mina for Mecca, to keep busy worshipping or to return home and start your business again! Oh you, the freedom-fighter, the follower of Ibrahim, do not forget the tenth of Zul-Hijjah is "the 'Id of Sacrifice" (عیدِ قربان) and not "the 'Id of victory" (عیدِ فتح). The sacrifice of Ismail is the beginning of Hajj and not the end of it! After a successful revolution, Oh soldiers of tawheed, do not leave your arms aside. Do not indulge too much in the happiness of your victory; there is always danger from the defeated army. The three bases were overthrown but the three idols (Satan) have their roots in Mina. After the 'Id, you should keep your heroic spirit and be prepared to fight at anytime. With the help of the other soldiers, you must be prepared to set a well timed and disciplined plan to eradicate those foundations.

—Revolutions are always in danger, even the most successful ones!
—Don't be too proud, even after the greatest victory!
—You are still in danger even if you were Ibrahim! Even after sacrificing your Ismail!

Satan has many colors and many more "tricks". Once Satan tried to cheat you with Ismail's life and today you may be cheated by the pride of sacrificing him! Always remain ready to fight (رمی جمرات)! Until you are in Mina, shoot the idols with your bullets.

Mina is the land of faith, love and the place of your hopes and needs. It is the front of all your glorious and honored victories. It is your Hajj, the peak of your perfection, the ideal of your life...Mina is the first step of monotheism as well as the ambush of Satan, man's most dangerous enemy! You are always in Mina or Mina is always in you; you are always in danger since the idols are always ready to rebel. After the 'Id, while still in Mina, shoot the idols everyday.

—Be ready to fight for freedom (جهاد) all your life.
—Fighting for freedom is not becoming a ruler or gaining

power.
—By defeating your enemy, your fight is not over.
—Celebrate the 'Id of Sacrifice and not the Victory.
—Take off your armor, but don't give up your arms.
—Victory may be gained in a day, but if you are careless, you will lose it at once.
—To wound the enemy, one shot is needed, but to be sure he is killed, seven shots may be needed.
—To take over the enemy's base, one attack may be enough and seven shots may be used, but to eradicate them, you need to attack more than once and use over seventy shots.
—Divide the arms (pebbles) you collected in Mashar.

How many did you have? Seventy, here again seven and seventy? On day one (the tenth day) one attack seven bullets at the last idol. On day two, three and four -- three attacks and seven bullets to each idol (9 x 7 = 63). A total of seventy bullets in ten attacks, an even figure! The last attack on the fourth day (thirteenth of Zul-Hijjah) is an option. It is up to you. If you still feel the danger, you may stay; then you must shoot the three idols as the two previous days. Only one seventh of your collected arms are used to succeed over your enemy. Six sevenths are used to continue the struggle after the victory! This prevents the ill-fate of all movements and the inconspicuous outcome of many revolutions. Such happened to the Islamic movement when the political submission of Abu-Sufyan[2] (أبوسفيان) was confused with the true Islamic submission to Almighty God.

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[1]Abu-Sufyan was the governor of Mecca when the Prophet Mohammed (PBUH) proclaimed his message. For many years he and his wife were the worst enemies of Islam. He fought three Battles (Badr, Uhud and Trench) against the prophet (PBUH). Muslims met the heaviest casualities in these fights, especially the first two. However, with the help of God and Jihad of Muslims, Mecca was conquered by them. He accepted Islam and lived among the companions of the prophet Mohammed (PBUH). It was less than fifty years later when his son Muawiyah (معاوية), fought Imam Ali (the fourth caliph and son-in-law of the prophet) in Saffain. →

In order to prevent polytheism from disguising itself in monotheism, you have to struggle for twenty-three years, defeat the unbelievers, destroy the idols of aristocracy and overcome the ignorance of Quraish (قُرَيْش). You must destroy the three bases of colonialism, capitalism and hypocrisy that were defeated in Badr, Uhud, and the Trench and eradicate, the last idol through two hundred years of Immat (ائمة)[1]. Finally, you must prevent the whisperer (شَيْطان) who was defeated on the other side of the Trench, from turning to the victorious side and seizing Islamic leadership. Even if you celebrated the victory of Saquifah (سقيفه), the murderer will revenge in Karbala, shedding the blood of the prophet's family at the bank of the Euphrates. So much injustice was done in the name of the Caliphate of the messenger of God![2]

Muawiyah changed the caliphate to a Kingdom after the fourth caliph. He killed the older son of Imam Ali and the first grandson of the prophet, Imam Hasan. His son Yazid (يزيد) ordered the killing of Ali's other son, Imam Hussein, and many other members of the prophet's family (اهل بيت). Many of them were thrown into the Euphrates. See also footnote page 116

[1]Refers to struggles of Imam Ali and his children after the prophet (PBUH).

Here again it refers to Abu-Sufyan's initial animosity toward Islam and later accepting it. The last part of the paragraph refers to his son Muawiyah (معاويه) and what he did to the Islamic movement.

THE LAST MESSAGE

The actions of Hajj transmit the message that the Quran relates in words. Before the completion of Hajj, it is recommended that you read the whole Quran at least once and learn a lesson from its final chapter. Why the final chapter??? The last words of the final chapter of the Quran warn of a DANGER while the last action of Hajj is the SHOOTING! At the end of Hajj, you are to "shoot the three idols" while the end of Quran "denies the three powers". In the last part of Hajj, a Muslim is warned of a "danger" and in the last chapter of the Quran, he is warned of a "mischief". Surprisingly, the Quran comes to an end but the mischief (شَرّ) will not; the prophecy ends but the danger still exists! The last two chapters of the Quran speak of "seeking refuge from mischief" and also warn Mohammed (PBUH) the last prophet of monotheism who completed the prophecy of Ibrahim. And, the last two days of Hajj are to be spent in Mina where one must fight and where Allah warns Ibrahim, the man who started this prophecy.

And you, Oh follower of Mohammed (PBUH) and Ibrahim's tradition, you are to understand the "codes" and not only to follow the acts. Where are you going after Mina? Oh Hajj, before we leave Mina for our homes, let us sit down and read the last two chapters of the Quran to discover what danger our victorious prophet was cautioned about. Let us listen to these revelations to know from what Allah told his beloved messenger to seek refuge[1] (Quran CXIII)

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[1]In the author's opinion, the mischief (شَرّ) against which our prophet (PBUH) was warned was the disaster which the Muslim Community experienced after his death. This was when the →

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say (Oh Mohammed), I seek refuge in the Lord of dawn.

مِنْ شَرِّ مَا خَلَقَ

From the mischief (evil) of that which he created.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

From the evil of darkness when it is tense.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

From the evil of malignant witchcraft. (i.e. whatever motivates people to brake their relations, promises or decisions).

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

And from the evil of the envier when he envieth.

Here Allah refers to the foreigners and foreign enemies who are strangers to you and your country. You must fight them!

As in a dark night in which everything is obscured, the darkness of evil and ignorance covers the valley of Mina and the vision of Arafat. The insight of Mashar and the ideal faith of Mina are all lost in the dark! As a result, you are in Mina but you cannot see nor realize important matters. You have love but do not know for whom! You have faith but do not know in whom! And, you will sacrifice your "son" not for the sake of God but before Satan! Darkness is everywhere!!! You shoot not at Satan but at the angels! You sacrifice man not the sheep! You perform the Sa'y not willingly, but in response to the pull of the enemy's bridle! You begin circumambulation not by having Allah in your intention, but as if it is a dance to the ring of Nimrod[1] (نمرود).

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aristocracy of polytheism and the old tradition of the ignorant resurrected and survived under the disguise of Islam. These chapters were revealed during the early years of his prophecy.

[1]See footnote page 14

Oppression is everywhere! (غايِ إذاوقَتْ) There are secret as well as obvious plots by clever politicians, brain-washers and hooligans gossiping to cause disunity and animosity and to create the "uprising fists"[1] from the "uptiding hands"[2]. They conspire to alter the ties whereby your brother becomes your enemy or your enemy pretends to be your brother, to break all relationships, to paralyze all decisions, to weaken your faith, to cause sectarianism in religion and to promote disunity within the community. This is done so that each sect can be easily manipulated by the imperialists (غايِنْ) and their agents (نَفنانه).

Finally, the jealous ones must be considered. Such a person is not one who is sick and keeps his jealousy in his heart but the envious one. He is neither a foreign oppressor (غايِنْ) who obviously acts by force not an agent (نَفنانه) who works secretly for his "boss" and for money. No! It is an acquaintance, a mate, a relative, a deceiver (ناكِثْ), a puppet who commits treachery and pretends to be your friend, a murderer who claims innocence, an unsuspected corruptor or an unintentional troublemaker who is motivated by the most incurable disease -- jealousy. This complex shatters victorious revolutions, knocks down the freedom-fighters at the peak of their devotion and sacrifice and realizes the shedding of blood between friends. Consequently, the righteous believer becomes a puppet of the non-believers. The non-believer performs this so intelligently that people are not aware of his plans. This is why you see the "oppressor's" dark tent at the top of Mina and the "agent's" ambush near it. But, what about the jealous one who is ill and does not seem to be the enemy? Although he may hate your enemy more than you, he is the puppet! So in terms of the evils, he is the last one and therefore the last idol to be shot on the first day. This is the hidden enemy of your faith and aspirations. Here again, the trinity exists.

Oppressor (غايِنْ): The cruel oppressor (i.e. first idol)
Agent (نَفنانه): The agent who corrupts the morals and intelligence of people (i.e. second idol).
Jealous One (حاسِدْ): The oppressor's spy, the

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[1] Animosity.
[3]Friendship.

agent's puppet and a friend in
service of enemy (i.e. third idol)

However, it is not very difficult to defeat these evils. Wait for the first beams of the dawn which will overcome the darkness and illuminate the valley of Mina. They will ignite the enemy's tent and overthrow the darkness and ignorance. The agents who hid in the dark behind the rocks will be forced to flee. The complexes of jealousy will remain untouched but will be buried in the hearts of ill-friends!

As Imam Fakr Razi[1] noted, Sura Dawn (الفلق) points to one characteristic of God (رب) while Sura People (الناس) points to three charteristics. This indicates a more serious danger which seems to be more difficult to get rid of it. In Sura CXIII (Dawn) Almighty God is called upon as the "God of dawn". This chapter describes the darkness and its power at the enemy of the sun; but by SUNRISE they will die. In Sura CXIV (People), Almighty God is called upon as the "Lord" the "King" and the "Love"; these are the three powers or enemies of man who live among the people and claim to be their Lord.

Say I seek refuge of: (قل أعوذ بـ...)
Lord of the people, (رب الناس)
King of the people, (ملك الناس)
God of the people or Love of the people. (اله الناس)

Sura Dawn refers to this world, the society, the power of darkness when it takes over, those who knowingly and secretly brain-wash people and the selfish treacherous ones. It speaks of three social disasters -- darkness and injustice, corruption and straying, selfishness and treachery!

Who is sacrificed here?

Mankind, human society and revolutionary movements! Sura People speaks of social systems, social structures and the governing power who makes decisions for the people. It refers to the existing relationship between the people and their lord or their god-father. It mentions the real evil, the usual enemy of the people.

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[1]Imam Fakhr Razi - A learned Muslim and interpreter of the Quran.

And who is sacrificed here?
Not the human being, not the human society but the "people themselves"!

Idols are created and worshipped. They claim God's special attributes and place themselves only in relationship to the Lord and the people NOT in relationship to the world or nature! Simple-minded people are enslaved by them. In contrast to the opinion of some educated individualists who search for the truth by reading texts rather than facing the facts, monotheism (توحید) and polytheism (شرک) are not two philosophical theories or disputes in the temple; they are live and productive facts in human nature and life. Monotheism and polytheism are in the heart of movements and socio-economic struggles of people of all times. In other words, polytheism is a faith as well as history's dominating faith. Yes, it is the opium of the people!!! On the other hand, monotheism which is the blood, arm, nature and guide of the people is history's condemned faith!!!

The biggest, worst and most discreet "tragedy of mankind", as yet not well understood by many intellectuals, is the "slavery of mankind by his only means of freedom" and the "torturing and killing of people by their only source of honorable living"! How? Through converting one faith into another (such as concealing polytheism behind the visage of monotheism)! This is demonstrated by the great hypocrises of history -- Eblis disguised as a holy man (ابلیس در ردای تقدس الله)!; Tawheed in the service of Shirk[1]!; Shirk, the faith of the Godfathers[3] who represent Satan!; and the mischievous Khannas[2] (خناس); the enemy of people (الناس)!

Therefore, the word "people" (الناس) is repeated several times in Sura People. Who are these godfathers that live among people and have such influential power? Who are the oppressors that rebel against God and disrespect human rights? Once again, they are the three oppressors (طاغوت), the Trinity! They usurp

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[1]Shirk: Polytheism.
[2]Khannas: Evil.
[3]e.g. "God the Father".

the three positions that belong only to God and are described in Sura People[1].

Monotheism (توحید): Unity of the attributes.
Polytheism (شرك): Disunity of the attributes; the Trinity; "Cain the murder" who appears in three faces and rules the children of Abel. (There is one Cain and Pharoah, Croesus and Balam are his three faces. They are not three "persons" but three "faces". Surprisingly, in all the Trinities of history, God is symbolized as "one" head that has "three" faces!)

Long ago, people lived as a brotherhood. Forests and rivers were their commonwealth. They all had their share sitting at the free table of nature. Fishing and hunting was a means for acquiring food for survival. God was the only owner and all people were considered equal. People adhered to the morals of Abel (هابیل) and lived like him. But, later Cain (قابیل) became the farmer and claimed the land as his own, thereby restricting its use.

The unity was broken! Worshipping one God was replaced by worshipping many; Cain appeared with three faces and people worshipped him instead of God.

An inauspicious triangle, the Trinity, is the graveyard of all the messengers, freedom-fighters and martyrs. It is an "ill-omened chain" which like the "chains of slavery" is used to enslave "the obedients of God" and make them "slaves of the rulers"[2]! The Trinity is like a three way partnership in one company; one partner propagandizes, one robs your pocket and the third gets a share of the profits. The last one pretends to be a spiritual man and whispers so-called "heavenly words" in your ears:

Oh my brother, be patient! Leave this world to the

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1 الناس

2 اَغلالٌ وَاَقلالُ الّتی

worldly, people. Suffer in this world in order to go to heaven during the hereafter. Even if you die of hunger, have tolerance. Had the people concerned with this world only known the rewards in the hereafter for being poverty stricken and oppressed, they would have been envious of your future happiness!!!

" اندرون از طعام خالی دار

تا درآن نور معرفت بینی "

Nothing can be done. What is happening to us is our predestined fate.

اَلسَّعِیدُ سَعِیدٌ فِی بَطْنِ اُمِّهِ وَالشَّقِیُّ شَقِیٌّ فِی بَطْنِ اُمِّهِ

The poor are born poor and lucky ones are born lucky. Any objection is an opposition to God's will, so be thankful for what you have. Leave your judgments to the hereafter. Be patient and don't complain about your poverty and oppression or you will loose the rewards in the hereafter[1].

Don't forget that complaining about people is like complaining about God. The right of justice belongs only to God and not to people -- not in this world but in the hereafter. Any judgments are to be made only by God (وَاللّٰهُ اَحْکَمُ الْحَاکِمِیْن); therefore, be careful so that you do not feel shame on the day of judgment when you see God, the Most Compassionate the Most Merciful who forgives the oppressor whom you did not forgive in this world! Everyone is responsible for his own deed. In order to persuade people to do good (اَمر بِمَعْرُوف) and prohibit them from doing bad (نَهی عَنِ الْمُنْکَر), you must be first righteous, knowledgeable and effective. However,

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1 " تن رها کن تا نخواهی پیرهن "

if you think it is dangerous, then you are not obliged to do it...[1]

So the three friends are close to each other. Cain who wears three masks is the eternal God of the Trinity. It does not matter if they act under the banner of Islam or are anti-Islamic, if they act under monotheism or polytheism. They are the ones who in the name of faith make the laws and constitutions to rule the people everywhere and always! The three oppressors (طاغوت) are the three faces of Cain, the "owner" who killed his brother Abel, a shepherd and became the guardian of Abel's orphaned children. The murderer became the heir of the victims!

Surprisingly, all the Ibrahimian prophets who proclaim monotheism and justice -- the true heirs of Abel during the first common period -- were all shepherds[2]! Our illiterate prophet Mohammed (PBUH), the last in a series of these messengers, was a shepherd in Gararit[3] (قرارربط).

مَا مِنْ رَسُولٍ إِلَّا رَعَى الْغَنَمَ

There is no prophet who was not once a shepherd.

And it is the tradition of Cain (قابيل) that his children, "Wolf", "Fox" and "Rat"[4], have tried their best throughout history to herd the children of Abel (people) as sheep by means of oppression, brain-washing and despotism! This is why occasionally at different

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[1]The last 4 quotations (paragraphs) are typical examples of the teachings of some so-called spiritual leaders who are the servants of foreign colonialists or their internal puppets in many Muslim countries. But the great martyr Imam Hussein, grandson of the prophet (PBUH), wrote to his brother (محمد حنفيه), in his will that people should be encouraged and persuaded to do good (امر بمعروف) and prevented from doing wrong (نهى عن المنكر).

[2]Prophet Mohammed (PBUH) said: "I herd the Meccan sheep in Qararit (قرارربط)." He said: "There is no prophet who once was not a shepherd." (Ibn-Hisham Vol. I-P, 117).

[3]A place near Mecca.

[4]See footnote page 7

periods of time -- instead of a philosopher, learned person or a chief of a center of civilization, educational institution, scientific society or religious temple -- a shepherd or illiterate one from the heart of the desert suddenly arises and leaves his flock to become the leader and liberate the victims of Cain's power! They arise to use their sticks to knock on the heads of those who call themselves the "Lord of the earth"[1] (أنا ربكم الأعلى). Here is how we realize the beauty of the meanings of Allah's words in the Holy Quran:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

Quran LVII: 25

We verily sent our messengers with clear proofs and revealed with them the Scripture and the Balance so that mankind may observe right measures; and He revealed Iron wherein is mighty power and many uses for mankind...

Hence, throughout history, whenever a messenger came forth from amongst the people to carry on his mission or when a responsible person supported the cause of justice and called upon the people to be united, to struggle for justice and to be aware of what was happening in their society, immediately the ruling powers would wholeheartedly attempt to assassinate that individual or his character. For one generation or more those same assassins would mourn the deceased, become heirs to his mission and assume his leadership.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ
بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Quran III: 21

Lo! Those who disbelieve the revelations of Allah and slay the prophets wrongfully and slay those of mankind who enjoin equity: announce to them a painful doom.

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[1]The story of Moses (PBUH) and Pharoah.

However, if the prophet was victorious in the battle, the opposition temporarily ceased their efforts, changed their positions and masked their faces only to succeed him and inherit his book and sword a generation later[1].

—There is one Cain with three faces, seven colors, seventy masks, seven thousand names and seventy thousand tricks!
—There is one Cain who is the murderer and killed his brother!
—There is one Cain who is the owner and all the people are owned by him!
—There is one Cain who is the ruler and all the people are his servants.
—There is one Cain who made two enemies of two brothers!
—There is one Cain who changed two equals into unequals!

He divided mankind into two races, society into two classes, made history bi-polar and converted the unity into a duality (ثَنَّوِيَّتْ). The Quran uses the term despising (اِسْتِكْبَارْ)[2] to describe the act of making people weak and vulnerable.

—There is one Cain who acts (despises) from three bases by using his three children:

By force: Despotism, Politics, Pharoah (فِرْعَوْن).
By blood-shed: Exploitation, Economics, Croesus (قَارُون).
By deception: Brain-washing, Faith, Balam (بَلْعَمْ بَاعُورَا).

It is one "ruling class" that has three faces (or powers). There is one Cain who converts the unity into a Trinity! He employs many approaches -- openly or secretly, belief or disbelief, unity or trinity, anarchy or law, dictatorship or democracy, slavery or freedom, feudalism (فِئُودَالِيسْم) or bourgeoisism[3], faith or science, spiritualism or intellectualism, philosophy or sufism, happiness or suffering, civilized or savage, regression or progression, idealism or

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[1]See footnote page 116
[2]Despising: To look at with contempt, disdain.
[3]According to Marxist theory, the capitalist class.

materialism, Christianity or Islam, Sunnism or Shi'ahism (سُنّی یا شیعه),...! These faces go and return. You kick them out of your door but they enter through your window! For instance, slavery was opposed but the master became a Feudal Lord and the slave became a farmer. Feudalism was defeated by the success of a great revolution[1], but it became capitalism and the farmer became a factory worker.

With the help of Allah, Moses (PBUH) drowned Pharoah in the Nile, buried Croesus and used his stick to struggle with the magicians. Soon after, the Pharoah who drowned in the Nile, reappeared by coming out of the Jordan River. He called himself Sham'oon (شَمعُون), the successor of Moses (PBUH) and [2]carried Moses' cane instead of a whip. Pharoah's magicians became the children of Aaron and the companions of Moses (احبار). They carried the Scripture instead of the magic ropes in their hands. Balam (بِلعَم) became the spiritual leader. Croesus (قارُون) held the treasury and became the trustee of the nation of unity (ملّت توحید). All three (Pharoah, Balam and Croesus) assisted each other in embezzling Palestine as the "promised land" (اَرض مُوعُود); the old Egyptians are now called new Israelis[3].

Then, Jesus (PBUH) appeared. He abrogated Judaism and overthrew the Roman Empire. However, Caesar (سزار) changed his name to Pope, the Jewish rabbis were replaced by Christian monks, the old Roman genates became clergymen and Vatican cardinals, the palace was called the church and Jupiter[4] assumed the name of Jesus (PBUH).

Then Mohammed (PBUH) came. Caesar and the Persian King (کسریٰ) were defeated, the priest and Mubed were rejected and Persian and Arab aristocrats were no longer recognized. But

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[1]French Revolution.
[2]Changed to Dragon!
[3] قبطیان جدید ـ سبطیان قدیم
[4]Jupiter: The chief Roman God.
[5]Mubed: The Zorastrian preacher.

later, Caesar and the King were replaced by the Caliphs, the priest and Mubed became the Imam and Quzi[1] (قاضی) and Zorastrian social classes (Dehganan, Aswaram, to Kmedaran, Aristocrats, feudals...) were called the companions, children of the Imam, the honorables, the nobles...The Roman Empire and Persian Kingdom changed their names to the Caliphate of God's messenger (خلافت رسول الله), massacres were labelled acts of Jihad (جهاد), plunders were considered as Zakat[3](زکوة) and the suffering of people was viewed as the will of God (مشیت الله).

The Prophet Mohammed's (PBUH) family was either killed, imprisoned or exiled. The right to continue his prophecy was disregarded. The family of Abu-Sufyan (ابوسفیان) and the Abbassians became his successors. Ali[4] sincerely tried to follow and support the tradition of Mohammed (PBUH). He and his followers resisted the Caliphate for two hundred and fifty years but they were all martyred. Their devoted followers opposed the ignorant traditions and aristocracy of the Caliphs. They sacrificed their lives to overthrow the cruel and oppressive regimes. They sacrificed their lives to overthrow the cruel and oppressive regimes. Imamate (امامت) and Adalat (justice) (عدل) were chosen as the slogans of their party (Shi'ah) (شیعه). Suddenly, the caliph became a Shi'ee and the Safavi King assumed the position of Shi'ah leadership. The Caliph's house became the King's palace and so on...!!! (عالی قاپو)

In Europe, the scientific revolution overcame the church. Science took the place of religion! The old theological schools (اسکولا) were transformed into modern universities. The spiritual people were expelled to the corner of the temples by the scientists; Balam (بلعم) left the church and appeared at the university! The French Revolution eradicated feudalism but

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[1]Quzi: The judge.

[2]Zorastrian temples.

[3]Zakat: Poor due, Islamic tax.

[4]Ali was killed by Ibn-Muljam. His older son Hassan was poisoned and killed by his wife. (Also see footnote page 118).

[5]Safavi King: Persian King at that time.

Croesus (قارون) who was defeated in his village rushed to the city and established a bank! Although Pharoah was beheaded by the blade of a guillotine and buried in the Wersa Palace, by a democratic vote, he was resurrected and supported by Croesus' money and Balam's magic! DeGaulle[1] came to power.

We will never get rid of our cousins, the children of Cain who always support each other. If you defeat one by seizing his arm, the second one will try to buy you with his money; if this fails, the third one will cheat you in the name of faith! If none of these methods succeed, they will try to achieve their ends by using science, art, philosophy or ideology. And, if one of these are effective, they will resort to mourning, crying, begging, praying or simply keeping your mind occupied so that you will not realize what is happening! They will make you believe that history is responsible for all the faults and hatreds which exist and that all the loves belongs to the hereafter! If none of these approaches work, they turn you into a "crazy consumer" whereby you spend all your earnings in order to live luxuriously. As a result, you are constantly in debt and working all day for nothing. Is this what is called "your living" -- to work and overwork so that you have more "conveniences" and simultaneously kill yourself all day and night yet still feel lagging many years behind?!! All human values and freedoms are sacrificed for the sake of living luxuriously! The ease and comfort of life is sold to pay for the luxuries. All your life, you hurry and worry to the degree that you do not have time to stop and think; you do not even have a change to understand what is going on! And finally if none of these work, there is the propaganda of sex, jazz..."getting high" on heroin, marijuana, LSD and a thousand other ways. Right or wrong, anyway will be employed to keep your mind occupied, to prevent you from thinking about the present and to push you astray with or without faith!

We are the "orphans" of history; that is, the poor and oppressed on this earth. We, the children of the martyred Abel (هابيل), are

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[1]DeGaulle: The president of France who earned his reputation under the pretense of liberalism and democracy. In reality, he supported French colonialism.

the true believers in God. We are the children of Adam demonstrating high qualities, supporting brotherhood, loving equality, representing the original pure nature of humanity and representing the true picture of monotheism, unity and peace...! We are a memory of the era when there was only one community which ate at the common table of nature. But...all of this was buried after our father, Abel, was martyred. Through trickery and treachery, his blood was shed. He became the innocent victim of capitalism (Cain's ownership)!

The desire to revenge him has always remained in our hearts as a hope and wish. Impatiently, we have waited to one day see a prophet who would help us with our cause! Monotheism is the torch of this hope and the signal of the prophecy which was carried on the shoulders of the shepherd throughout history. They transferred this flag from hand to hand and from generation to generation. It went from Abel to Ibrahim, from Ibrahim to Mohammed, from Mohammed to Hussein[1] and from him to everywhere and everyday until the very last day, the day of judgment! It went to the world-wide revolution of justice, the leadership of the victims of oppression and the heirs of the poorest on earth! The flag is carried on hand to hand, drawing a "red line"[2] on the earth! In contrast, the flag of the non-believers which signifies cruelty, ignorance and being blood-thirsty passes from hand to hand of the three false Gods (طاغوت)!

Belief or disbelief is not fanaticism or a lack of unity nor is it the simple imagination or dispute of a sufi or philosopher. It is intended to guide mankind to the right path of maturity and evolution (رشد) instead of being misled and going astray (غی). The meanings of these two words (کفر و دین) are clear and the differences are as obvious as those between "justice" and "injustice" (قسط و ظلم). Any other description is wrong and false; it is intended to confuse and deceive us. Be careful not to be cheated by falsehood since throughout history which has been full of

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[1]Imam Hussein: The grandson of the prophet Mohammed (PBUH); the great martyr.

[2]Red line: Blood of martyrs.

"hypocrisy", only "Cain's" children have had the right to speak of justice and faith; they could not even talk about their martyred father! In order to know the story of Abel and his children, listen only to the Holy Quran and NOT to those who want to speak for them. Since some of Cain's descendants are commentators for the Quran, you should read the text itself and comprehend what it says because it is the only document which has been saved from their embezzlement. Listen to the Quran to learn the story of mankind and the meaning of the "prophecy".

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ

Quran II: 213

Mankind was one common society, having the same equity. God sent the Messengers to warn those hypocrites who knowingly blocked justice and caused oppression.

This was not done because of simple differences in opinion or being prejudiced; it was done intentionally and out of jealousy! Listen directly to the words of Allah who explains why He appointed the prophets and sent them to us.[1]

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Quran LVII, XXV

Verily we sent our messengers with clear proofs and

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[1]Here Allah talks about the "Scale" and "Iron" right after mentioning the "Scripture". This refers to the military as well as the economic power of "Iron". It is used not only in the battlefield but also in our daily lives.

وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ

Quran LVII: 5

And He revealed Iron wherein is mighty power and many uses for mankind...

revealed with them the scripture and the balance so that mankind may observe right measures...

Search the Holy Quran again. You will be told in a simple and clear way -- not by philosophical theories, not in sophisticated language and not by the use of confusing scholastic theological terms. The Quran is written in such simple language that it is even understood by illiterate people.

اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ

Quran IV: 76

Those who believe do battle for the cause of Allah and those who disbelieve do battle for the cause of false Gods. So, fight the Minions of the devil. Lo, the devils strategy is ever weak.

فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا

Fight the Minions (servants) of the devil[1]? Yes, the false Gods of Trinity!

—Oh you who love to help the cause of Almighty God,
—Oh you who protect yourself from the devil's constant attacks by your knowledge and awareness (حِكْمَت),

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اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ

Quran IV: 77

Have you not seen those unto whom it was said: withhold your hands, (from fighting) establish worship and pay the poor due, but when fighting was prescribed for them, behold, a party of them fear mankind even...

—Oh you who resist the devil's magic and gimmicks by your righteousness (تَقْوٰى)[1],

The enemy, like a spider, has spun a web whose texture is money and power in order to trap people and suck their blood. "Do not be afraid of dying and do not call off or delay the battle. Be righteous and you will not even face a trace of danger."[2]

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[1]Righteousness (تَقْوٰى): To protect and not to avoid, therefore it has a positive meaning not a negative one. It is so translated so that people will understand it in a negative way and act negatively!

[2]Everywhere in the Quran Satan is referred to as a "dangerous" and "powerful" enemy but in this verse his trick is so weak. Why? Because the word is about the battle (اَلْقِتَال) and the Quran addresses the freedom-fighters (مُجَاهِدِين). To them the cruel systems means nothing more than the spider's web. It is not strange to know there is a chapter in the Quran called "Spider". This chapter tells the story of the lonely messengers who were raised among the people to fight against the ruling super-powers and ignorance of their victims. They overthrew the palaces of tyranny and temples of the magicians by their empty hands (not by arms). Since all these powers were based on polytheism (شِرْك), had all the might in their hands and sacrificed the poor, the Quran calls these forces the "Spider" (عَنكَبُوت) and their system the "spider web". It is woven to trap people and suck their blood (Trinity). But, after all, it is weak. It traps not because it is strong nor because the people are weak. No, it succeeds as the result of ignorance. The people should know that what the messengers brought to them was not arms but the message, the knowledge, the awareness and the "light".

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ ۖ اتَّخَذَتْ بَيْتًا ۖ
وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ

Quran XXIX: 41

The likeness of those who choose patrons other →

—Oh you who believe in monotheism and the responsibility of vengence for Abel's blood-shed,
—Oh you who shoulder the responsibilities of the prophets -- "the Book", "the Balance" and "the Iron".
—Oh you who are a "child of Adam",
—Oh you who are from amongst the people,
—Oh you who are an example of "ability", "freedom", and "intelligence",

Seek refuge in Allah, "the Owner of mankind, the King of mankind and the Love of mankind!

—Oh Hâjj (حاج) who has marched the red path of martrydom by going from Arafat to Mina,
—Oh Hâjj who has stepped on the grave of the last idol (طاغوت عقبه),
—Oh Hâjj who has ascended to the peak of freedom (توحید),
—Oh Hâjj who has conquered the land of Mina (your Mina),
—Oh follower of the tradition of Ibrahim (PBUH) and Mohammed (PBUH),

Be alert and very careful! You are in danger (the danger of Cain and the fear of the return of false gods)! The messenger is in danger! His message is in danger! Be careful of the danger of the idols. Seek refuge in "the Owner, the King and Love of the people". There are three idols who represent one evil, one Cain -- so fear:

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than Allah is as the likeness of the spider when she takes unto herself a house; and Lo! The frailest of all houses is the spider's house, if but they knew.

تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

Quran XXIX: 43

and continues:

As for these similitudes, we coin them for mankind, but none will grasp the meaning except the wise.

Quran CXIV: 4 (مِنْ شَرِّ الْوَسْوَاسِ)

The evil of a sneaky whisperer,

Quran CXIV: 5 (الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ)

The one who whispers into the heart of mankind,

Quran CXIV: 6 (مِنَ الْجِنَّةِ وَالنَّاسِ)

The Jinn and mankind.

What or who is the "Waswas" (whisperer)? The dictionary defines it as the one who whispers a rumor or hint; the state of melancholy which is a disease that disturbs the mind creates a feeling of uselessness in one's consciousness. What is suggested to you enters your subconscious; it appears to you and speaks to you. You can hear it but not with your ears! You can see it but not with your eyes! How is this whisperer who disturbs minds? He is a sneaky "Khannas" (خَنَّاسْ). What is a "Khannas"? The dictionary defines it as whatever leads you astray, attracts you, absorbs you, follows you or cheats you. Even though you try to escape, it will persist after you. What does the "sneaky whisperer" do? It promotes temptation and inspires evil suggestions into your heart. What is "Temptation"? The dictionary defines it as enticing someone to commit an unwise or immoral act; to cause a disease which disturbs one's wisdom and creates a state of deliriousness, perplexity and uselessness! What is the "sneaky whisperer" made of? It can be of a "Jinn" (جنّ) or mankind (إنسان). What is a "Jinn"? It is a mysterious, invisible and inhuman power which handles mankind. How clearly it is defined, yet more clever and tragic today. Those three idols are hidden but visible. They go, change colors and return. They will be defeated and will rise again. Today capitalism and ruling colonialism are covered up by neo-colonialism. The three idols are involved in alienating and brain-washing mankind with the help of their experts and advanced technology.

As "Shandel" says, "Today's greatest danger for mankind is not the explosion of the atomic bomb, but the transformation (مسخ) of human nature. The human element in mankind is being demolished with such great speed that a non-human race is

being produced. A machine with the appearance of a man is created neither by God nor nature. Man becomes a slave who does not see or know his master. His only freedom is to try his best to be a better slave. He is exchanged for money, but he pays the price himself. He will wait for hours in the long lines of the "house of robbers"[1] awaiting his turn to be robbed! He is like a slave who grows no more. He gets whatever he wants for the price of whatever he has! He believes only in "business" and this faith makes him pay for more than what he gets. His life pattern is designed before he is born. This way his life is an assignment rather than true living! Now he has the chance to discover the world, but he has lost God and humanity "forever..."[2]. The tragedy is beyond one's imagination. Human nature (فطرت) is changing. Those three tempting evils are not only the force of "arms", the power of "gold" or the deception of "beads".[3] They have also employed the extraordinary power of "science", the surprising magic of "art" and the huge power of "technique" in their tricks and cover-up plans!

Nowadays it appears as if there is no yoke of slavery existing, but in reality, people all over the world are enslaved by invisible chains. People are free to vote for who they want, but long before they vote, "sneaky whisperers" have whispered in their hearts.

Today's tragedy is one of "alienation". To alienate means to become unfriendly and indifferent. The alienated is the insane, someone whose true personality or consciousness is hidden. Political despotism, social discrimination and old western exploitation methods are gradually disappearing, but they reappear in a worse shape -- as capitalistic regimes hiding behind the masks of liberalism and democracy. Slavery, plunderings of "Tatars"[4] and Gengisian Law[5] (Yasa), oppression and torture by the cruel regimes of "Teimoor" and "Halakoo"[6] have disap-

[1]Banks.

[2]Les Cahires...

[3]Rosary.

[4]Tatar: A very wild tribe that used to live in the neighborhood of northeast Iran

[5]Gengiz Khan: The Mongolian leader.

[6]Teimoor and Halakoo: Both ruled Persia for several years after the Mongol attack under the leadership of Gengiz Kahn.

peared in the east, but they are all returning in a more deceptive fashion, in the name of modernization and civilization, only to hide the true face of colonialism.

The tyrannical rulers and the professional murderers of old colonialism are disappearing in the third world (مِنَ ٱلنَّاسِ), but their economic systems, political regimes, social relations, education, arts, morals, freedom of sex, ideologies, propaganda of the media, literature, fashion, cultural madness, nihilism, super-consumerism and westernization all invisibly reappear in the new colonialism. They appear not as men in military bases, administration offices, streets or markets.

In an invisible way, they enter with insensible hands and secret relations to shape the economic structure, social system, beliefs, nature, spirit, morals, "values", "votes" and minds of the people (alienation).

In these fourteen centuries there has never been a better time to translate the meaning of this wonderful chapter (Quran CXIV). In over five hundred centuries of the life of mankind, the "sneaky whisperer" (وَسْوَاسِ خَنَّاسِ) has never sacrificed human beings by his obvious and secret temptations. The "evil whisperer" has never destroyed the hearts of mankind by his mischief. Oh yes, never! These last verses of the glorious revelation were translated so clearly through history!

Today's intellectuals and sociologists, who are familiar with capitalism and neocolonialism, know very well that these systems "will burn a whole market if they want a handkerchief." They know how to abuse science in order to achieve their ends and promote ignorance in the name of civilization. They know how witches and sneaky whisperers corrupt the nation's culture, faith, will, consciousness and leave their hearts empty. This causes alienation whereby they have a negative opinion of themselves. An attempt is made to make them mere imitators and consumers and nothing else!

Todays conscious humanitarian workers whose vision is not limited by traditional and sectarian views are not preoccupied by local problems, historical prejudice, professional, educational and familiar situations. They are not satisfied being mere observers to

unstable political operations; neither do they superficially evaluate what is happening to the people nor do they feel happy to suggest simple resolutions. Rather, they care for human-beings and humanitarian rights! They are the ones who realize the effects of colonization, stealing the natural resources of poor nations of the third world, appointing cruel agents to run these countries and disregarding humanitarian rights...All these are true tragedies caused by outsiders. The real fearful tragedy is what is happening in the hearts of people (صُدُورِ النَّاسِ). The dangers of outsiders, the evil rulers (غاسِقِ حكمْ) and mischief and jealousies of the complexed people were not considered that important. They were mentioned in the chapter before the last (CXIII).

The most dreadful tragedy threatening the world population is the "alienation of mankind" . . . becoming inhuman! The tragedy is the whisperer (وَسْوَاسِ) who damages not only the body, but the spirit as well. This is what scares the conscious and responsible intellectuals of our time. He is the one who knows the people as well as the whisperer. He understands the severity of "alienation". He has seen "humanity" sacrificed wherever "humanitarian rights" are disrespected. He is the one who knows the evil-doers and idolmakers who can't always be seen. Sometimes they are hidden or they may be a mysterious power. They don't have to use the yoke of slavery; they may whisper in the hearts. Covertly and quietly, they may enter the mind, disturb it, change the personality and replace "one" by someone else! This is "Alienation"! Yes, the danger lies in ambush, worse than ever, not behind the rocks or mountains but deep in your heart or in your conscience. It is not an ambush for your life or your money, but for your faith, your "humanity", your knowledge, your love, your victory, your struggle, the inheritance of your history, your way to become like Ibrahim and your way to approach Almighty God.

Your enemy is not always arms or an army. It is not necessarily a known outsider. It may be a system or a feeling, a thought or a possession, a way of life or a type of work, a way of thinking or a working tool, a type of production or a way of consumption, culturalism, colonization, religious brainwashing, exploitation, a social relation or propaganda. It can be neo-colonialism,

bureaucracy, technocracy or automation. At times it is exhibitionism, nationalism and racism while other times it is nazi-fascism, bourgeoisism and militarism. It may be love for joy (epiqurism), love for ideas (idealism), love for matter (materialism), love for art and beauty (romanticism), love for nothing (existentialism), love for land and blood (racism), love for heroes and central government (fascism), love for individuals (individualism), love for all (socialism), love for economy (communism), love for wisdom (philosophy), love for feeling (gnosticism), love for heaven (spiritualism), love for existence (realism), love for history (fatalism) love for God's will (determinism), love for sex (Freudism), love for instincts (biologism), love for the hereafter (faith), superstitiousness of idealism, gluttony of economism... These are the idols of the new polytheism. The new civilization is like Latt (لات), Ezza (عُزّى)[1], Asaf (اُسَاف) and Naelah (نائلة) of the new Quraish (قُرَيش)!

How do you realize the meaning of pure worship of Almighty God and love for Allah? How broad is the meaning of monotheism and how great is it's prophecy? People today are more apt to use "reason" (تَعَقّل) rather than to be obedient to God (تَعَبّد). Because of the influence of science, they care less about faith. By so doing, they have denied God and rejected faith and have done nothing in return for their disobedience and refusal of worship. The new polytheism (شِرك جديد) in this civilization has many more meaner Gods (Idols) than the old polytheism (شِرك قديم) of the "time of ignorance".

The ancient Arabs used to worship statues made of gold and covered with jewels. They were symbols of power, beauty, perfection, abundance, goodness and charity. They were sacred and respected but the symbols of today's new polytheism are as low as the lower part of the human body (اسافل اعضاء). The three everlasting false Gods are oppressing more than ever. Today's Pharoah is not a person; it is a system! Croesus is not one; it is a

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[1]The names of the idols worshipped by the ignorant Arabs before Mohammed (PBUH) destroyed them all.

class. Balam does not speak of faith anymore; rather he speaks of science, ideology and art!

Surprisingly, in the chapter before the last, the Quran speaks of three evils who are unique in sharing one quality! (سورهٔ فلق) In the last chapter, it talks of one evil with three characters -- the "Owner", the "King" and the "God"; and this is more dangerous!

The three evils mentioned oppress, brainwash, deceive, murder and plunder. They neglect human rights and freedom, enslave people, and keep them poor and ignorant. Somehow, humans will survive the heavy pressures of these tragedies! Today's greater tragedy is when these anti-human super powers try to paralyze human values by emptying the hearts of the people for their own exploitation. History has taught these powers that in order to take over economically and politically, they have to destroy those values cherished by the people and then they have to change their human nature. In other words, they should be alienated.

This "evil" is much worse than the previous ones even though their trouble-making ability is the same everywhere. In the system of trinity, the "Khannas"[1] is the damage to human nature. It is the danger which threatens the conscience of the responsible individual. The enemy of mankind goes and comes back! It is everywhere with three faces and each time it has a different mask.

The "whisperer" is a killing poison that is injected into the human body by this "three-headed, hundred-faced" snake. Is it not true that Satan tempted Adam and expelled him out of heaven? He did this by showing himself in the shape of a snake! The "whisperer" (وَسْوَاسْ) is born of three evils. The "Khannas" (sneaky) is the representative of those idols and his mischief is much more tragic. In the last chapters of the book of revelation, we learn that the sneaky whisperer (وَسْوَاسِ خَنَّاسْ) is more dangerous than the three idols. A heavenly consciousness is to cut the dark curtain of night by dawn to fight the three powers that enslave mankind.

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[1]Khannas: Evil.

To oppose the Satanic power of "Khannas" (the sneaky whisperer), one has to seek refuge in unity (توحيد). To eradicate the structure of polytheism in human consciousness and in society, you have to find the three powers of "ownership", "sovereignty" and "divinity" in Almighty God alone. By doing this, you are able to establish an Abelian (هابيليان) society (i.e. a society based on equality and oneness of mankind).

We have to build an "exemplary community", the type that was the goal of Ibrahim's prophecy. The last prophet Mohammed (PBUH) gave us this responsiblity. We understand the tragedy and it is our responsibility to solve it. We are heirs to Ibrahim's tradition; therefore, we must teach his message to the intellectual generation who is struggling for social justice. We must save the declining world population. Having the Quran, the family of the prophet (PBUH) and Hajj gave us a greater responsibility.

The darkness of evil is overwhelmingly ruling the world. The malignant witchcrafts are more powerful than ever. The sneaky whisperer is stronger and more tragic!

—Oh you who holds the position of Ibrahim and the last revelation, you have been given the responsibility of carrying on the mission.

—Oh you, conscious man, representative of Allah and heir to the prophet Mohammed (PBUH), you have to adopt the prophet as an example for your deeds and make yourself an example for others.

—Oh you who has the responsibility to establish the "umma"[1], your faith is based on "the book", "the balance" and "the Iron".

—Oh you who are to establish social justice on earth, fight the enemy and help the innocent.

—Oh you, the Muslim freedom-fighter (مُجاهِد), hear the cry of the people, the mourning of the oppressed and the voice of those who complain of the mischief of the "sneaky whisperer" (وَسْواسِ خَنّاسْ).

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[1]Umma: Islamic community, a united society.

Toynbee[1] (تاین بی) sees human civilization threatened by "internal enemies" (i.e. the foolish enthusiasm for "consumption, consumption and consumption")! Marcuse[2] (مارکوز) has warned that humans are becoming as "one dimensional" as a tool. Erich Fromm[3] (اریش فروم) like Diogen[4] (دیوژن), is searching in the town for a "conscious person". Camus[5] (کامو) is raising his voice to say that a "plague" is becoming an epidemic in "Oran"[6] and in the "temple of civilization", innocent children are dying of a mysterious disease. John Isolet (ژان ایزولة) is talking about the "armed prince" who is suffering from an "incurable disease".

The Conscious Sculptor of the Netherlands, in a square of the new city of Netherdome, has designed the sculpture of a man, but his joints are falling apart! Eliot[7] and Joyce[8] have described the idol (Trezi) as a hermaphrodite taken from old Greek stories as a symbol of today's man! Eugene Ionesko[9] describes the disasterous situation

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[1]Arnold Toynbee: The English historian and philosopher of history born in 1889. He described himself as a "Meta-historian"; his field was Civilization.

[2]Herbert Marcuse: Born 1898 in Berlin, he wrote **One Dimensional Man** in 1964.

[3]Erich Fromm: Born in 1900 in Frankfurt and now living in West Germany. He is a psychoanalyst and social philosopher. He taught in many U.S. universities. He studied Freud and Marx and compared them.

[4]Diogenes-Laertius: 3rd Century AD Greek writer and philosopher.

[5]Albert Camus (1913-1960): French Moralist, novelist, playwriter and political theorist. He sketched the outlines of an individual kind of liberal humanism.

[6]Oran: Port of Algeria.

[7]Eliot: American writer.

[8]Joyce: Contemporary British writer.

[9]Eugene Ionesko: He was born in 1912 in Southern Romania. He was a year old when his parents went to France where he grew up to age 13 and they returned to Romania.

of a man where the "Khannas" has entered his spirit and changes him to a Rhinoceros! Kafka[1] describes the picture of a man who was supposed to be the representative of God and was given His spirit. Then he shows how he changes totally. Yes, the "The Picture of Dorian Gray"[2] is not a picture of Standal but a picture of an alienated man.

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Take advantage of the dawn and escape -- Oh you, conscious victim of the tragedy!

—Since the dark night is "covering everywhere"!
—Since the "clever magicians are whispering in the hearts"!
—Since "those jealous people are the puppets of the night magicians and the friends are serving the enemies"!

Seek refuge in the God of dawn to kill the dark by rising the sun in Mina. And watch!

—Since the false gods have returned cleverly masked by a popular army and secret arms.

Oh "heir of Abel", "avenger of your father's murderer" -- Cain is not dead! Oh "heir of Adam" "to whom the angels prostrated" -- Satan is revenging now! Get away from this evil that has three faces, seven colors, seventy thousand tricks and "whispers in the hearts of people".

Seek refuge in Allah, "God of the dawn", "Owner of the people", "King of the people" and "Love of the people". And you, Oh Hâjj (حاجّ), remain in Mina after the "'Id of Sacrifice" and shoot the three idols seven times everyday! Everyday is like the day of immolation, every month is like Zul-Hijjah (ذي الحجّة) and everyland is like Mina and...life is like Hajj!

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[1]Frantz Kafka: He was born in 1883 in Prague, and died in 1924 in Austria.

[2]By Oscar Wilde, the British writer.

CONCLUSION

The time for staying in Mina is over and the ceremonies end near the border of Mecca. There is one more Tawaf and Sa'y that you can do anytime toward the end of Zul-Hijjah and if necessary you can do it before leaving for Arafat (عَرَفَاتْ). Hajj ceremonies are over and this is all you are supposed to do.

Oh Hâjj (حَاجّ) who is leaving Mina, the last stage of Hajj -- you accepted Ibrahim's invitation. You escaped the vicious cycle of your individual life. You came on time to Miqat; you listened to the revelation; you took off your clothing and put on the white Kafan[1]. You left your home and homeland and came as a guest to the house of God and the land of Jihad(جِهَاد). You made a promise to God by shaking his right hand[2]. You entered the Tawaf circle and were lost amongst the people of Taef[3] (طَائِفْ). You denied self-centeredness. You purified yourself. You tried your best to search for "water" on top of the mountains. Then you descended to Arafat from Mecca and from stage after stage (going to Mashar and Mina), you returned to Allah (returned to Mecca). You gained "consciousness" in the sunshine of Arafat. You collected your arms in the darkness of Mashar. Simultaneously, with others you passed the border of Mina. Satan was defeated by your first attack. You became free and saved the land of faith and love. You held the position of Ibrahim and ascended to the peak of honor -- the stage beyond Shahadat[4].

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[1]Kafan: The shroud for the dead.
[2]Shaking His Right Hand: Touching the Black Stone.
[3]Taef: Suburb of Mecca.
[4]Shahadat: Martyrdom.

Finally, you sacrificed a sheep at the end of this effort!

Where do you arrive at the end of this greatest holy trip and highest degree of human ascension after going through the most dangerous and fearful passages of creation -- Tawheed (unity), Ithar[1] (ایثار), Jihad (struggle), Shahadat (martyrdom), fighting with Eblis (Satan) and conquering the land of love? What do you do? Sacrifice: kill a "lamb"! Why? What is its philosophy? What is the mystery? What does killing a lamb at the end of Hajj mean? I can not say! Let Allah himself answer this question:

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ

Quran XXII: 36

Eat thereof and feed the beggar and the suppliant.

He repeats again:

فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ

Quran XXII: 28

Then eat thereof and feed there with the unfortunate poor (i.e. To fight with poverty. At the end of this trip, give a piece of what you eat to relieve a hungry man and help an oppressed person. That's all!)

Oh Hajj -- where are you going now? Back home to your life and to your world? Are you returning from Hajj the same way you came? Never! Never! You played the "role of Ibrahim" in this symbolic show! A good actor is he whose personality is fully impressed by the character of the individual who is playing his role. If he does well, the show will be over but his work is not done yet. There have been many actors who did not survive the act they played and died!

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[1]Giving generously (In English as in many other languages, one can not find the exact meaning for ایثار).

You played the role of Ibrahim, not just to play but to worship[1] and to love. Do not return to play your role after playing the role of Ibrahim! Do not leave the house of people. Do not isolate yourself. Do not replace your Ihram with your previous clothing.[2] Leave Mina for Mecca and take your Ismail with you!

You are like Ibrahim who in the history of mankind was a great fighter against idolatry. He was the founder of unity in this world and had the responsibility of leading his people. He was a rebellious leader whose soul was suffering, whose heart was loving, whose thoughts were enlightening and...

The axe was in his hand! Faith (دین) was raised in the hearts of the Kofr[3] (کفر) and monotheism flourished in the midst of polytheism. Ibrahim, the fighter of idolatry, came out of the house of "Azar", the idol-maker of his tribe. He broke the idols; he broke Nimrood[4]. He fought against ignorance, oppression and passiveness. He rebelled against the tranquility of suffering and the security established by persecution. He was a guide for his tribe and the founder of his movement, life, direction, hope, goal and faith of unity.

You are like Ibrahim! Fight the fire, the fire of oppression and ignorance so that you may save your people. The fire is in the fate of every responsible individual; it is your duty to guide and save. But...Allah makes the fireplace of Nimrod and his followers a rose garden for Ibrahim and his followers. You will not burn or turn into ashes. This teaches you to be ready to jump into the fire for Jihad (جهاد) (Struggle)! And

...to teach, let yourself into the fire in order to prevent the people from burning.
...to the more painful stage of Shahadat.[5]

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[1]Worship: Ibadat
[2]That is to say not to be selfish and self-centered again.
[3]Kofr: The opposite of faith; disbelief.
[4]See footnote page 14
[5]Shahadat: Martrydom.

You are like Ibrahim! Sacrifice your Ismail. Put the knife to his throat with your hands...Save the throat of the people from being cut--the people are always sacrificed at the doors of palaces of power, and temples of torture. PUT THE BLADE AT YOUR SON'S THROAT SO THAT YOU MAY TAKE THE BLADE FROM THE EXECUTIONER'S HAND!

But...Allah will pay the ransom of your Ismail. You do not kill and do not lose your Ismail. THIS IS TO TEACH YOU THAT YOU SHOULD BE READY TO SACRIFICE YOUR ISMAIL (LOVE) IN YOUR OWN HANDS FOR THE SAKE OF YOUR FAITH!..."to the more painful stage of Shahadat"! And now, Oh Hajj who is returning from circumambulating love, you are in the position of Ibrahim. You have reached the point where he did.

Ibrahim's life was filled with struggle when he reached this point--braking the idols, fighting with Nimrod, tolerating his fire, struggling with Eblis, sacrificing his Ismail, migration, homelessness, loneliness, torture, passage from the stage of prophecy to the stage of leadership (Imamat), going from "individuality" to "collectivity" and being from "the house of "Azar" to being "the builder of the house of unity" (Kaaba)!

At the end of his life, gray-haired and old, Ibrahim built the house of Allah and laid down the black stone. His helper Ismail carried the rocks and handed them to his father. How wonderful! Ibrahim and Ismail built the Kaaba. Ibrahim and Ismail, one was saved from the fire and one saved from being sacrificed. Both were representatives of Allah and were responsible to the people. They were the architects of the oldest temple of "unity" on this earth, and the first "house of the people." The "free house," the house of love and worship (Haram), is a symbol of "heavenly privacy".

You are in "Ibrahim's position" -- right where he stood. The very last step of his ascension, in Miraj[1], is the shortest distance toward Allah (تَـقَرُّب).

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[1]See footnote page 67

You, the builder of Kaaba, the architect of the "house of freedom", the founder of unity, the enemy of idolatry, the tribal leader, the fighter against oppression, ignorance and disbelief -- now you build a house, not for yourself, not even a shelter for your son, not a house for "the people". It is a shelter for those homeless people who are wounded, tortured or victims of oppression and have no place to go. Nimrod is following them everywhere...The Harem becomes a torch in the middle of this dark night and a cry amidst this damn oppression! It is secure, clean and free for mankind, the family of God. Everywhere else is insecure and shameful. The earth has become a huge polluted house of prostitution.

It is a slaughterhouse where everything but aggression and discrimination are forbidden.

Now that you are standing in Ibrahim's position and are going to play his role, live like him; be the architect of the Kaaba of your faith. Rescue your people from the lagoon of their life. Re-breathe life into their bodies that are numb and dead from the suffering of oppression and the darkness of ignorance. Encourage them to stand on their feet and give them direction. Call upon them to come to Hajj, to Tawaf (circumambulating). After entering Tawaf, denying selfishness and purifying yourself to adopt the characteristics of Ibrahim, you have promised God to follow his path. Allah is your witness.

—Make your land a secure land (حَرَمْ), since you are in a safe area (مَنْطقهٔ حَرَمْ).
—Change your time to a respectful time, (زَمَانِ حَرَامْ) as if you are always in the state of Ihram.
—Make the earth a sacred mosque, (مَسجِدُ الحَرَامْ) since you are in the holy mosque.
—Since the earth is the "mosque of Allah".
—And you see "that it is not"!

A MORE IMPORTANT LESSON

The fact that Iman Hussein[1] left Mecca for Karbala[2] where he was martyred before completing his Hajj duties taught us a more important lesson than his Shahadat.[3]

Hajj was a duty that all his ancestors struggled for. Blood was shed to vitalize this tradition. He did not finish the ceremonies and decided to leave and become a Shaheed.[4]

He did not complete his Hajj in order to teach the Hajj makers, those who pray and have faith in Ibrahim's tradition, that if there is no Imamat[5] (اِمامَت) and there is not true leadership, if there is no goal, if "Hussein" is not there and "Yazid"[6] is there, making Tawaf (circumambulating) around the house of Allah is equal to making Tawaf around the idol-house. The people who continued their Tawaf while he went to Karbala were no better than those who were circumambulating around the green palace of Muawiyah (مُعاوِيَه)[7].

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[1]The son of Ali and grandson of the Prophet Mohammed (PBUH).
[2]See footnote page 116
[3]Shahadat: Martrydom.
[4]Shaheed: Martyred - the most honorable way of dying.
[5]Imamat: Leadership of the Islamic community.
[6]Yazid: Son of Muawiyah (يَزيدابنِ مُعاوِيَه).
[7]Muawiyah: Son of Aub-Sufyan.

"Hajj", the tradition of the idol-fighter Ibrahim, in "God's house" or the "house of the people"-what is the difference? What is happening this year? A warm whirlpool of people are busy circumambulating. All the faces are eager with interest. All the hearts are burning with love. All the people are answering Allah's invitation (لَبيك). The love of faith, the glory of Islam, the fear of God and punishment of the day of judgment and the desire for worship are pushing the chosen people of the community to circumambulate around the Kaaba.

Among these faces were: the companions of the Prophet (PBUH), some very early Muslims, the heroes of the Jihads, the conquerors of the lands of the unbelievers, those who destroyed the houses of idols on the earth, whose who lived by the Quran and followed the tradition and spiritual leaders. They were all discarding all worldly matters. Fully in love with God, they saw paradise dancing in front of their eyes, houris (حُوري) twinkling at their righteous faces and angels calling upon them from the sky. While Gabriel (جبرئيل) had his wings under their feet, they were busy circumambulating!

Who is the man who so decisively and angrily comes out of the crowded whirlpool of Muslims and leaves behind the city of "holiness, security and love"? Now that all the Muslims are facing toward the Kaaba, where is he going? Why does he not turn around to see this moving circle where people are cirumambulating the house of Ibrahim to the music of Nimrod and running between Safa and Marwa as a show of their useless efforts. From Arafat, which is the beginning of history, the stage of the first visit of Adam and Eve on earth, they are taken to Mashar in the darkness. In this land of consciousness where these slaves of ignorance should not be, they are asked to sleep all night and by dawn they are moved like the flock of a beast to the land of Mina. The three evils of trinity are located here. As a joke with Ibrahim and a trick to Allah, they throw a few tiny pebbles to the well made-up faces of the three Gods whom they have been worshipping all their lives. They kill the sheep as a symbol of their miserable fate.

They are like beasts and these three gods, taking advantage of the meat, skin mild and wool of this animal, have come to power and

decorated their table! These poor people have always been sacrificed upon the demand of these gods and their red blood is shed and poured into the vessels of the green palace[1], the Zarar Mosque[2] (مسجدضرار), and the commonwealth of Croesus (قارون). At the end, to show their obedience to these gods, they should shave their heads!

Oppressors use ignorance as their tools. These are the conservative people whose hands lie soaked in the blood of facts[3]. In the "absence of these people"[4], in any generation and at anytime, there will be ground for "man's martyrdom"[5]. Evil is hiding itself behind the masks of holiness and righteousness. These are the same Hajj performers who whispered by the idols and sacrificed Ismail in front of Nimrod with their own hands. Then they celebrated the day of "human sacrifice" or "the sacrifice of the Ismail of their time." They turn their backs to the Kaaba and face Q ibla of their miserable life, saying to themselves "the hell with this world", let's work for the "paradise of the hereafter"! Feeling happy with the joy of the life after death, they are sound asleep on the warm ashes of the master's kitchen floor and enjoy the left overs of the plunderer's table!!!

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[1]Referring to Muawiyah's Palace.

[2]The Mosque that was built by the enemies of Islam. The Prophet (PBUH) ordered the Muslims to destroy it.

[3]Conservatives sacrifice the facts for their convenience and purposes.

[4]The conservatives.

[5]In the presence of conservatives, the facts and truth are always sacrificed. In their absence, the fact will survive and those who realize the fact will rise up for it. This will meet the opposition of the oppressors, so it may cost the supporter of truth his life.

EPILOGUE

POEM BY NASER KHOSROW[1]

The pilgrims returned with reverence.
They were thankful to the Merciful God.

On their way to Mecca from Arafat,
They repeatedly said "Labbaika"[2] with great respect.

While tired of experiencing the hardships of the desert of Hijaz (حِجاز),[3]
They rejoiced that they are saved from the torture and the fire.[4]

They have performed the Hajj and completed the Umra.
Now, they safely return to their homelands.

I took time to go and welcome them back,
Although men of my class[5] did not normally do this.

But among the crowd of this caravan,
I had a dear and very sincere friend.

I asked him how he accomplished?

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[1]Naser Khosrow: Persian poet who wrote a book about his memories of Hajj.

[2]Labbaika (لَبَّيك): "I am your obedient".

[3]Hijaz: Saudi Arabia.

[4]This refers to being saved during the hereafter.

[5]It was a violation of limits for a poor person to go and welcome Hajjis on their return.

This very difficult and fearful trip[1].

I informed him that since he had departed and left me alone,
All I could feel was regretfulness and sadness.

Now, I am happy thay you performed the Hajj,
And you are the only Hajj in our homeland.

Now, tell me, how was your performance?
How did you respect that holy territory[2]?

When you were about to remove your clothes and wear the Ihram,
What was your "intention" during those exciting moments?

Did you absolutely avoid all the things that must be avoided (مُحَرَّمَاتْ),
And whatever is inferior to Almight Allah?

He replied NO!

I asked him:
If he said "labbaika"
With full knowledge and great respect?
If he heard the command of Allah?
Or, if he obeyed as Ibrahim did?

He replied NO!

I asked him:
While he was in Arafat,
While he stood so close to Almighty God,
Did he have a chance to know Him?
Was he not eager to learn a bit of the knowledge?

He replied NO!

I asked him:
When he entered the Kaaba

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[1]This refers to the days when people traveled by foot for months to reach Mecca. There are still some people from neighboring countries who continue to follow this tradition.

[2] منطقه الحَرَمْ

As the family of "Kahf and Raquim"[1] had done,
Did he deny his self-centeredness?
Did he fear the punishment of the hereafter?

He replied NO!

I asked him:
When he shot the idols,
Did he think of them as evil?
Did he then avoid wrong deeds?

He replied NO!

I asked him:
When he offered the sacrifice,
To feed a hungry person or an orphan,
Did he first think of Allah?
And, did he then kill his selfishness?

He replied NO!

I asked him:
When he stood in Ibrahim's position,
Did he rely absolutely on God?
Sincerely and with strong faith?

He said NO!

I asked him:
While he cirumambulated,
When he made the Tawaf of Kaaba,
Was he reminded of all the angels,
Who constantly circumambulate this world?

He said No!

I asked him:
During his Sa'y,

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[1]**Quran XVII: 9**

People of the cave and the inscription.

While he was running between Safa and Marwa,
Was he sanctified and purified?

He said NO!

I asked him:
Now that he had returned from Mecca,
And felt home-sick for the Kaaba,
Did he bury his "self" there?
Was he impatient to go back?

He said NO!

"Of whatever you have asked me so far,
I have understood nothing!!!"

I said:
Oh friend, you have not performed the Hajj!
And, you have not obeyed God!

You went to Mecca and visited the Kaaba!
You spent your money to buy the hardships of the desert!

If you do decide to go to Hajj again,
Try to perform it as I have instructed you!

****

حاجیان آمدند با تعظیم
شاکر از رحمت خدای رحیم

آمده سوی مکّه از عرفات
زده لبیک عمره از تعظیم

رسته از محنت و بلای حجاز
رسته از دوزخ و عذاب الیم

یافته حجّ و عمره کرده تمام
باز گشته بسوی خانه سلیم

من شدم ساعتی باستقبال
پای کردم برون زحدّ گلیم

مرمرا در میان قافله بود
دوستی مخلص و عزیز و کریم

گفتم اورا بگوی چون رستی
زین سفر کردن برنج و به بیم

تا زتو بازمانده ام جاوید
فکرتم را نداشتند ندیم

شادگشتم بدانکه حجّ کردی
چون توکس نیست اندراین اقلیم

بازگو تا چگونه داشته ای
حرمتان بزکوار حریم

چون همی خواستی گرفت احرام
چه نیت کردی اندران تحریم

جمله برخود حرام کرده بدی
هرچه مادون کردگار عظیم

گفت نی گفتمش زدی لبیک
از سرعلم و ازسر تعظیم

می شنیدی ندای حق وجواب
باردادی چنانکه داد کلیم

گفت نی گفتمش چودرعرفات
ایستادی و یافتی تقدیم

عارف حق شدی ومذکر خویش
بتو از معرفت رسید نسیم

گفت نی گفتمش چو میرفتی
درحرم همچو اهل کهف و رقیم

ایمن از شرنفس خود بودی
درغم حرقت و عذاب جحیم

گفت نی گفتمش چوسنگ جمار
همی انداختی بدیو رجیم

ازخود انداختی برون یکسو
همه عادات و فعلهای ذمیم

گفت نی گفتمش چو میکُشتی — گوسپند از پی اسیر و یتیم
قرب حق دیدی و اوّل وکردی — قتل وقربان نفس دون اثیم
گفت نی گفتمش چو گشتی تو — مطلّع بر مقام ابرا هیم
کردی از صدق و اعتقاد و یقین — خویش خویش را بحق تسلیم
گفت نی گفتمش بوقت طواف — که دویدی بهروله چو ظلیم
از طواف همه ملائکیان — یاد کردی بگرد عرش عظیم
گفت نی گفتمش چو کردی سعی — از صفا سوی مروه برتقسیم
دیدی اندر صفای خود کونین — شد دلت فارغ از جحیم و نعیم
گفت نی گفتمش چو گشتی باز — مانده از هجر کعبه دل بدونیم
کردی آنجا بگور مر خود را — همچنانی کنون که گشته رمیم
گفت از این باب هرچه گفتی تو — من ندانسته ام صحیح سقیم
گفتم ای دوست پس نکردی حجّ — نشدی در مقام محو مقیم
رفته و مکه دیده آمده باز — محنت بادیه خریده بسیم
گر تو خواهی که حجّ کنی پس ازین — اینچنین کن که کردمت تعلیم

ناصر خسرو